THE PENITENT; Or, Entertainments For LENT:

Written in French by the R. F. *N. Cauſsin*:

And tranſlated into Engliſh by Sr. *B. B.*

The delight of ſinne is Momentary: The torment Eternall.

To the moſt Excellent Majeſty of *Heneritte Maria*, Queen of Great Britain.

Madame,

Mongſt all the publick joyes for your Majeſties happy return, I know not better how to expreſſe my own particular, then by moſt humbly preſenting to your Majeſty my Tranſlation of this excellent French Book, in the ſolitude of a Priſon, which was made more eaſie by ſome relation it had to your Majeſties ſervice.

And I preſume the rather upon this Dedication, becauſe all that good which is derived to us from France, *(whereof I conceive this may be a part) ſhould receive honour and increaſe of value from your Majeſty, that it may ſo diffuſe it ſelf with more authority and profit amongſt thoſe who may be capable to receive it. Your Majeſtie, having read the Originall) doth well know, that the principall ſcope of it is, to teach the love of God, and contempt of this world, with many other principall virtues. And for the practice of them all, this age could not have hoped for ſo rare an example (to inſtruct all the great Ladies of Chriſtendome) as it hath found in your Majeſty, as well by your admirable fortitude, and perfect reſigna-*

tion to Gods holy will in all your Majeſties extreme afflictions, dangers and preſſures at Sea and Land; as alſo by your Majeſties many ſacred retirements (in the moſt holy time of the year) to ſprinkle your pleaſures, voluntarily with ſome of that Gall which was upon our Saviours lips, when he ſuffered his bitter paſſion and death for our ſins. Our great Divines affirm, that the preſent ſufferings of Mount Calvary, *lead directly to the future glories of Mount* Thabor.

And therefore ſince your Majeſty hath patiently endured ſo many unjuſt and rigorous Croſſes in the Mount Calvary *of this World, we have great reaſon to hope, that our bleſſed Saviour hath prepared for your Majeſty, a moſt glorious Crown in the next, which will never have end. And this ſhall ever be the inceſſant and fervent prayer of*

Madame,

Your Majeſties poor and
moſt humbly devoted
Beadſman,

Baſil Brook.

A Table of all the Goſpels and particulars of our Saviours paſſion, mentioned in this book, with their Moralities and Aſpirations.

UPon the words of Geneſis, lib. 1. cap. 3. Thou art duſt, and to duſt thou ſhalt return. Fol. 1.

Upon the Goſpel of Saint Matthew, cap. 6. Of hypocriticall faſting. 4

Upon Saint Matthew the 18. of the Centurions words, O Lord I am not worthy. 8

Upon Saint Matthew the 5. Wherein we are directed to pray for our enemies. 12

Upon Saint Matthew the 6. Of the Apoſtles danger at ſea. 15

Upon Saint Matthew the 4. Of our Saviours being tempted in the deſart. 19

Upon Saint Matthew the 25. Of the judgement day. 25

Upon Saint Matthew the 21. Jeſus drove out the buyers and ſellers out of the Temple. 30

Upon Saint Matthew the 12. The Phariſees demand a ſign of Jeſus. 33

Upon Saint Matthew the 15. of the woman of Canaan. 38

Upon S. John, c. 15. Of the probatick pond. 42

Upon Saint Matthew the 17. Of the transfiguration of our Lord. 46

Upon

Upon Saint John the 8. Iesus said to the Iewes, Where I go ye cannot come. 50
Upon Saint Matthew the 23. Iesus said, The Phariſees ſit in Moyſes chair, believe therefore what they ſay. 54
Upon S. Matth. the 20. The requeſt of the wife of Zebedee for her ſons Iames and Iohn 58
Upon Luke the 16. Of the rich Glutton and poor Lazarus. 62
Upon Saint Matthew the 21. Of the maſter of the vineyard whoſe ſonne was killed by his farmers. 67
Upon S. Luke the 15. Of the prodigall Child. 71
Upon Saint Luke the 11. Iesus caſt out the devil which was dumbe. 77
Upon Luke the 4. Iesus is required to do miracles in his own countrey. 81
Upon Saint Matthew the 18. If thy brother offend thee, tell him of it alone. 85
Upon Saint Matthew the 15. The Phariſees asked, Why do thy Diſciples contradict ancient traditions. 90
Upon Saint Luke the 4. Iesus cured the fever of Simons mother in law. 94
Upon Saint Iohn the 4. Of the Samaritan woman at Iacobs well near Sichar. 98
Upon Saint Iohn the 8. Of the woman found in adultery. 104
Upon Saint Iohn the 6. Of the five fiſhes and two barley loaves. 107
Upon Saint Iohn the 6. Of the whipping buyers and

and ſellers out of the Temple. 113
Upon Saint Iohn the 7. the Iews marvell at the learning of Ieſus who was never taught. 117
Upon Saint Iohn the 9. Of the blind man cured by clay and ſpittle. 121
Upon Saint Luke the 7. Of the widows ſon raiſed from death to life at Naim by our Saviour. 128
Upon Saint Iohn the 11. Of the raiſing up Lazarus from death. 132
Upon Saint Iohn the 8. Of our Saviours words, I am the light of the world. 137
Upon Saint Iohn the 8. Of theſe words, Who can accuſe me of ſin? 141
Upon Saint Iohn the 7. Ieſus ſaid to the Phariſees, You ſhall ſeek and not find me: and, he that is thirſty let him come to me. 145
Upon Saint Iohn the 7. Ieſus went not into Iury, becauſe the Iews had a purpoſe to take away his life. 149
Upon Saint Iohn the 10. The Iews ſaid, If thou be the Meſſias, tell us plainly. 153
Upon Saint Iohn the 7. Of Saint Mary Magdalens waſhing our Saviours feet in the Phariſees houſe. 158
Upon Saint Mary Magdaleus great repentance. 162
Upon Saint Iohn the 11. The Iews ſaid, What ſhall we do? for this man doth many miracles. 164
Upon Saint Iohn the 12. The chief Prieſts thought

thought to kill Lazarus, becauſe the miracle upon him made many follow Ieſus. 167
Upon Saint Matthew the 21. Our Saviour came in triumph to Ieruſalem a little before his paſſion. 172
Vpon Saint Iohn the 12. S. Mary Magdalen anointed our Saviours feet with precious ointment, at which Iudas repined. 177
Upon Saint Iohn the 13. Of our Saviours waſhing the feet of his Apoſtles. 181
Moralities upon the garden of Mount Olivet. 187
Moralities of the apprehenſion of Ieſus. 192
Aſpiration upon Saint Peters paſſionate tears. 193
Moralities upon the Pretorian or Judgement Hall. 194
Moralities for Good Friday, upon the death of Ieſus Chriſt. 198
The Goſpel for Eaſter day, Saint Mark the 16. 211
The Goſpel for Eaſter Munday, S. Luke 24. 215
The Goſpel on Tueſday, S. Luke 24. 220
The Goſpel on Low Sunday, Saint Iohn the 20. 224

THE

THE PENITENT;

Or, Entertaiments for *Lent*:

And for the first Day upon the Conſideration of Aſhes.

THou art Duſt, and to Duſt thou ſhalt return, Gen. 3.

1. It is an excellent way to begin Lent with the conſideration of Duſt, whereby Nature gives us beginning, and by the ſame, Death ſhall put an end to all our worldly vanities. There is no better way to abate and humble the proudeſt of all Creatures, then to repreſent his beginning and his end. The middle part of our life (like a kind of *Proteus*) takes upon it ſeverall ſhapes not underſtood by others; but the firſt and laſt part of it deceive no man; for they do both begin and end in Duſt. It is a ſtrange thing that Man, knowing well what he hath been, and what he muſt be, is not confounded in himſelf, by obſerving the pride of his own life, and the great diſorder of his paſſions. The end of all other creatures is leſſe deformed then that of man: Plants in their death retain ſome pleaſing ſmell of their bo-

dies: The little roſe buries it ſelf in her naturall ſweetneſſe, and carnation colour. Many Creatures at their death leave us their teeth, horns, feathers, skins, of which we make great uſe. Others after death are ſerved up in ſilver and golden diſhes, to feed the greateſt perſons of the world. Onely mans dead carcaſe is good for nothing but to feed worms: and yet he often retains the preſumptuous pride of a Giant, by the exorbitance of his heart, and the cruell nature of a murderer, by the furious rage of his revenge. Surely that man muſt either be ſtupid by nature, or moſt wicked by his own election, who will not correct and amend himſelf, having ſtill before his eyes Aſhes for his Glaſſe, and Death for his Miſtreſſe.

2. This conſideration of Duſt is an excellent remedy to cure vices, and an aſſured Rampire againſt all temptations. S. *Paulinus* ſaith excellently well; That holy *Job* was free from all temptations when he was placed upon the ſmoke and duſt of his humility. He that lies upon the ground can fall no lower; but may contemplate all above him, and meditate how to raiſe himſelf by the hand of God, which pulls down the proud and exalts the humble. Is a man tempted with pride? The conſideration of Aſhes will humble him. Is he burned with wanton love (which is a direct fire?) But fire cannot conſume

Aſhes.

Aſhes. Is he perſecuted with covetouſneſſe? Aſhes do make the greateſt Leeches and Bloud-Suckers caſt their Gorges. Every thing gives way to this unvalued thing, becauſe God is pleaſed to draw the inſtruments of his power out of the objects of our infirmities.

3. If we knew how to uſe rightly the meditation of death, we ſhould there find the ſtreams of life: All the world together is of no eſtimation to him, that rightly knows the true value of a juſt mans death. It would be neceſſary that they who are taken with the curioſity of Tulips, ſhould ſet in their Gardens a Plant called Napell, which carries a flower that moſt perfectly reſembles a Deaths head. And if the other Tulips do pleaſe their ſenſes, that will inſtruct their reaſon. Before our laſt death we ſhould die many other deaths; by forſaking all thoſe creatures and affections which lead us to ſin. We ſhould reſemble thoſe creatures (ſacred to the Ægyptians) called *Cynocephales*, which died piecemeal, and were buried long before their death: So ſhould we bury all our concupiſcences before we go to the grave, and ſtrive to live ſo, that when death comes, he ſhould find very little buſineſſe with us.

Aſpiration.

O Father of all Eſſences, who giveſt beginning to all things, and art without end; This day I take Aſhes upon my head, thereby profeſſing (before thee) my being nothing; and to do thee homage for that which I am, and for that I ought to be by thy great bounties. Alas, O Lord, my poor ſoul is confounded to ſee ſo many ſparkles of pride and covetouſneſſe, ariſe from this caitiffe duſt which I am: ſo little do I yet learn how to live, and ſo late do I know how to die. O God, of my life and death, I moſt humbly beſeech thee, ſo to govern the firſt in me, and ſo to ſweeten the laſt for me, that if I live, I may live onely for thee; and if I muſt die, that I may enter into everlaſting bliſſe, by dying in thy bleſſed love and favour.

The Goſpel for Aſhwedneſday, S. *Matthew* 6.

Of Hypocriticall Faſting.

WHen you faſt, be not as the hypocrites, ſad, for they diſfigure their faces, that they may appear unto men to faſt. Amen I ſay to you that they have received their reward.

But thou when thou doeſt faſt, anoint thy head, and waſh thy face; that thou appear not

to

to men to fast, but to thy Father which is in secret: and thy Father which seeth in secret, will repay thee.

Heap not up to your selves treasures on the earth: where the rust and moth do corrupt, and where thieves dig thorow and steal. But heap up to your selves treasures in heaven: where neither the rust nor moth doth corrupt, and where thieves do not dig thorow nor steal. For where thy treasure is, there is thy heart also.

Moralities.

1. THat man goes to Hell by the way of Paradise, who fasts and afflicts his body, to draw the praise of Men. Sorrow and vanity together, are not able to make one Christian Act. He deserves everlasting hunger, who starves himself, that he may swell and burst with vain glory. He stands for a spectacle to others, being the murderer of himself, and by sowing vanity reaps nothing but wind. Our intentions must be wholly directed to God, and our examples for our neighbour. The Father of all virtues is not to be served with counterfeit devotions; such lies are abominations in his sight, and *Tertullian* saith, they are, as many adulteries.

2. It imports us much to begin Lent well, entering into those lists, in which so many holy souls have run their course with so great strictnesse, having been glorious before God

and honourable before men. The difficulty of it is apprehended onely by those who have their understandings obstructed by a violent affection to kitchen-stuffe. It is no more burdensome to a courageous spirit, then feathers are to a bird. The chearfulnesse which a man brings to a good action in the beginning, does half the work. Let us wash our faces by confession: Let us perfume our Head (who is Jesus Christ) by almes deeds. Fasting is a most delicious feast to the conscience, when it is accompanied with pureneſſe and charity: but it breeds great thirst, when it is not nourished with devotion, and watered with mercy.

3. What great pain is taken to get treasure; what care to preserve it; what fear to loose it; and what sorrow when it is lost? Alas, is there need of so great covetousneſſe in life, to encounter with such extream nakedneſſe in death? We have not the souls of Giants, nor the body of a Whale. If God will have me poor, must I endeavour to reverse the decrees of heaven and earth, that I may become rich? To whom do we trust the safety of our treasures? To rust, to moths and thieves: were it not better we should in our infirmities depend onely on God Almighty, and comfort our poverty in him who is onely rich, and so carry our souls to heaven, where Jesus on the day of his Ascension

did

did place our Soveraigne good. Onely Serpents and covetous men deſire to ſleep among treaſures as Saint *Clement* ſaith. But the greateſt riches of the world is poverty free from Covetouſneſſe.

Aſpiration.

I Seek thee (O inviſible God) within the Abyſſe of thy brightneſſe, and I ſee thee through the vail of thy creatures. Wilt thou alwayes be hidden from me? Shall I never ſee thy face, which with a glimpſe of thy ſplendour canſt make Paradiſe? I work in ſecret, but I know thou art able to reward me in the light. A man can loſe nothing by ſerving thee, and yet nothing is valuable to thy ſervice, for the pain it ſelf is a ſufficient recompence. Thou art the food of my faſtings, and the cure of my infirmities. What have I to do with Moles, to dig the earth like them, and there to hide treaſures? Is it not time to cloſe the earth, When thou doeſt open heaven? and to carry my heart where thou art, ſince all my riches is in thee? Doth not he deſerve to be everlaſtingly poor, who cannot be content with a God ſo rich as thou art?

The Goſpel for the firſt Thurſday in Lent, S. *Matthew* 18. of the Centurions words,

O Lord I am not worthy.

AND when he was entered into Capharnaum, there came to him a Centurion, beſeeching him, and ſaying, Lord my boy lieth at home ſick of the palſie, and is ſore tormented.

And Jeſus ſaith to him, I will come and cure him.

And the Centurion making anſwer, ſaid, Lord I am not worthy that thou ſhouldeſt enter under my roof: but onely ſay the word, and my boy ſhall be healed. For I alſo am a man ſubject to Authority, having under me ſouldiers: and I ſay to this, go, and he goeth: and to another, come, and he cometh: and to my ſervant, do this, and he doth it. And Jeſus hearing this, marvelled, and ſaid to them that followed him, Amen, I ſay to you, I have not found ſo great faith in Iſrael.

And I ſay to you, that many ſhall come from the Eaſt and Weſt, and ſhall ſit down with Abraham, Iſaac and Jacob in the kingdome of heaven: but the children of the kingdome ſhall be caſt out into the exteriour darkneſſe, there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid to the Centurion, go, and as thou haſt believed, be it done to thee. And the boy was healed in the ſame houre. Mo-

Moralities.

1. OUr whole Salvation conſiſts in two principles; The one is in our being ſenſible of God, and the other in our moving toward him; the firſt proceeds from faith, the other comes of charity and other virtues. O what a happy thing it is to follow the example of this good Centurion, by having ſuch elevated thoughts of the Divinity, and to know nothing of God but what he is: To behold our heavenly father, within this great family of the world, who effects all things by his ſingle word; Creates by his power; governs by his councell; and orders by his goodneſſe this great univerſality of all things. The moſt inſenſible creatures have ears to hear him. Feavers and tempeſts are part of that running camp, which marcheth under his Standard: They advance and retire themſelves under the ſhadow of his command: he onely hath power to give meaſures to the heavens, bounds to the ſea; to joyn the eaſt and weſt together in an inſtant, and to be in all places where his pleaſure is underſtood.

2. O how goodly a thing it is to go unto him, like this great Captain: To go ſaid I? Nay rather to flie as he doth by the two wings of charity and humility. His charity made him have a tender care of his poor ſervant and to eſteem his health mor dear, then great men do the rareſt pieces in their Cabi-

nets. He doth not truſt his ſervants, but takes the charge upon himſelf: making himſelf (by the power of love) a ſervant to him, who by birth was made ſubject to his command. What can be ſaid of ſo many Maſters and Miſtreſſes now adayes, who live alwayes ſlaves to their paſſions? having no care at all of the Salvation health or neceſſities of their ſervants, as if they were nothing elſe but the very ſcumme of the world. They make great uſe of their labours and ſervice (which is juſt) but neglect their bodies, and kill their ſouls by the infection of their wicked examples. Mark the humility of this ſouldier, who doth not think his houſe worthy to be enlightened by one ſole Glimpſe of our bleſſed Saviours preſence. By the words of Saint *Auguſtine* we may ſay, he made himſelf worthy by believing and declaring himſelf ſo unworthy: yea worthy that our Saviour ſhould enter not onely into his houſe but into his very ſoul. And upon the matter he could not have ſpoken with ſuch faith and humility if he had not firſt encloſed (in his heart) him whom he durſt not receive into his houſe.

3 The Gentiles come near unto God, and the Jews go from him; to teach us that ordinarily the moſt oblieged perſons are moſt ungratefull; and diſeſteem their benefactours for no other reaſon, but becauſe they receive

benefits

benefits daily from them. If you ſpeak courteouſly to them, they anſwer churliſhly; and in the ſame proportion wherein you are good, you make them wicked; therefore we muſt be carefull that we be not ſo toward God. Many are diſtaſted with devotion, as the Iſraelites were with Manna: All which is good doth diſpleaſe them becauſe it is ordinary: And you ſhall find ſome who (like naughty grounds) caſt up thorns where roſes are planted. But we have great reaſon to fear, that nothing but Hell fire is capable to puniſh thoſe, who deſpiſe the graces of God, and eſteem that which comes from him as a thing of no value.

Aſpirations.

O Almighty Lord who doeſt govern all things in the family of this world, and doeſt bind all inſenſible creatures, (by the bare ſound of thy voice) in a chain of everlaſting obedience: Muſt I onely be ſtill rebellious againſt thy will? Feavers and Palſies have their ears for thee, and yet my unruly ſpirit is not obedient. Alas, alas, this family of my heart is ill governed; It hath violent paſſions; my thoughts are wandring and my reaſon is ill obeyed. Shall it never be like the houſe of this good Centurion where every thing went by meaſure becauſe he meaſured himſelf by thy commandments? O Lord I wil

tome

come reſolutely by a profound humility, and an inward feeling of my ſelf ſince I am ſo contemptible before thine eyes. I will come with Charity toward theſe of my houſhold, and toward all that ſhall need me. O God of my heart, I beſeech thee let nothing from henceforth move in me, but onely to advance my coming toward thee, who art the beginning of all motions and the onely repoſe of all things which move.

The Goſpel for the firſt Friday in Lent S. *Mat.* 5. Wherein we are directed to pray for our Enemies.

YOu have heard that it was ſaid, thou ſhalt love thy neighbour, and hate thine enemie. But I ſay to you, love your enemies, do good to them that hate you: and pray for them that perſecute and abuſe you: that you may be the children of your Father which is in heaven, who maketh his Sun to riſe upon good and bad, and raineth upon juſt and unjuſt. For if you love them that love you, what reward ſhall you have? Do not alſo the Publicans this? And if you ſalute your brethren onely, what do you more? Do not alſo the heathen this? Be you perfect therefore, as alſo your heavenly Father is perfect.

Mo-

Moralities.

1. A Man that loves nothing but according to his naturall inclination, loves onely like a beaſt or an infidell. The beſt ſort of love is that which is commanded by God, and is derived from judgement, conducted by reaſon and perfected by Charity. Me thinks it ſhould be harder for a good Chriſtian to hate then love his enemy. Hate makes him our equall, whereas love placeth us quite above him. By hating a mans enemy, he breaks the laws of God; he fights againſt the Incarnation of Chriſt, which was acted to unite all things in the bands of love: he gives the lie to the moſt bleſſed Euchariſt, whoſe nature is to make the hearts of all Chriſtians the ſame: he lives (like another Cain in the world) alwayes diſquieted by ſeeking revenge, and it is a very death to him to hear of another mans proſperity. Whereas to love an enemy doth not bind us to love the injury he hath done us; for we muſt not conſider him as a malefactour, but as a man of our own nature, as he is the Image of God, and as he is a Chriſtian. God doth onely command perfect things, not impoſſible. That which is very hard to fleſh and bloud, becomes eaſie by the help of grace and reaſon. Our bleſſed Saviour Jeſus Chriſt being the Father of all harmony can and doth reconcile all contrarieties at his will and pleaſure.

2. If

2. If revenge ſeem ſweet, the gaining of it is moſt bitter: But there is nothing in the world more profitable then to pardon an enemy by imitation of our Saviour. For it is then that our conſcience can aſſure us to be the children of God, and inheritours of his glory. We muſt not fear to be deſpiſed for eſteeming virtue, for ſuch contempt can onely proceed from thoſe who know not the true value of that glory which belongs to the juſt. There is no better way to revenge then leave it to God, who alwayes doth his own buſineſſe. When *David* wept for *Saul* who was his enemy, his Clemency did inſenſibly make degrees, by which he mounted up to the throne of *Judah*. A good work which comes from the ſpirit of vanity is like an emptied Mine good for nothing. God who is inviſible, would have our aſpects turned alwayes toward him, and blind toward the world. Alms given by the ſound of a Trumpet, makes a great noiſe on earth, but reaps little fruit in heaven. The fly of vanity is a miſchievous thing which deſtroyes all the perfumes of Charity. What need we any ſpectatours of our good works, every place is full where God is, and where he is not, there onely is Solitude.

Aſpirations.

O God of all holy affections when ſhall I love all which thou loveſt and have in horrour

rour all that diſpleaſeth thy divine Majeſty: *If* I cannot love in ſome perſon his defects and ſins, I will love in him thine *Image*, and in that will I acknowledge thy mercies. *If* he be a piece of broken glaſſe; in that little piece, there will ſhine ſome lines of a God Creatour, and of a God Redeemer. *If* thou haſt choſen him to exerciſe my patience, why ſhould *I* make him the object of my revenge, ſince he gives me trouble to gain me a Crown. He is a hammer to polliſh and make me bright, *I* will not hurt him, but reverence the arm that ſtrikes me. *I* reſign all vengeance into thy hands, ſince it is a Right reſerved for thy Almighty power. And certainly the beſt revenge *I* can take is to gratifie my enemy. Give unto me (O moſt mercifull Prince) the grace to ſuffer, and let the ſacrifice of my ſufferings mount up to thy propitiatory throne.

The Goſpel for the firſt Saturday in Lent, S. *Matthew 6.*

Of the Apoſtles danger at Sea, and relief by our Saviour.

AND when he had diſmiſſed them, he went into the mountain to pray, and when it was late the boat was in the midſt of the Sea, and himſelf alone on the land. And ſeeing them laboring

in

in rowing (for the wind was againſt them) and about the fourth watch of the night he cometh to them walking upon the ſea: and he would have paſſed by them. But they ſeeing him walking upon the ſea, thought it was a ghoſt and cryed out, for all ſaw him, and were troubled. And immediately he talked with them; and ſaid to them, have confidence, it is I, fear ye not. And he went up to them into the ſhip and the wind ceaſed, and they were farre more aſtonied within themſelves, for they underſtood not concerning the loaves, for their heart was blinded.

And when they had paſſed over, they came into the land of Geneſareth, and ſet to the ſhore. And when they were gone out of the boat, incontinent they knew him and running through that whole countrey, they began to carry about in couches thoſe that were ill at eaſe, where they heard he was. And whitherſoever he entred into towns or into villages or cities, they laid the ſick in the ſtreets and beſought him that they might touch but the hem of his garment, and as many as touched him were made whole.

Moralities.

1. WHat a painfull thing it is to row when Jeſus is not in the boat; all our travell is juſt nothing without Gods favour: A little blaſt of wind is worth more then

then an hundred ſtrokes of Oares. What troubleſome buſineſſes there are: how many intricate families do labour much and yet advance nothing, becauſe God withdraws himſelf from their iniquities; if he do not build, the workman deſtroyes what he is building. But all falls out right to thoſe, that embark themſelves with Jeſus. They may paſſe to the Indies in a basket, when others ſhall miſcarry in a good ſhip well furniſhed.

2. But how comes it about that the ſhip of the poor Apoſtles is beaten ſo furiouſly by the winds and tempeſts? There are many ſhips with ſilver beaks, with fine linnen ſails aud ſilken tackles, upon which the ſea ſeems to ſmile. Do the waters reſerve their choller, onely to vent it upon that ſhip which carries juſt perſons? This is the courſe of mans life: The brave and happy men of this world enjoy their wiſhes, but their ſhip doth periſh in the harbour as it is ſporting; whereas God by his infinit providence, gives tempeſts to his elect, that he may work a miraculous calme by his Almighty power. Dangers are witneſſes of their floting, and Combats are cauſes of their merit. Never think any man happy in his wickedneſſe, for he is juſt like a fiſh that playes with the bait, when the hook ſticks faſt in his throat. We muſt wait and attend for help from heaven patiently (without being tired) even till the fourth, which

is

is the laſt watch of the night. All which proceeds from the hand of God, comes ever in fit time, and that man is a great gainer by his patient attendance, who thereby gets nothing but perſeverance.

3. They know Jeſus very ill, that take him for a Phantome or an illuſion, and cry out for fear of his preſence, which ſhould make them moſt rejoyce: So do thoſe ſouls which are little acquainted with God, who live in blindneſſe, and make much of their own darkneſſe. Let us learn to diſcern God from the illuſions of the world: The tempeſt ceaſeth when he doth approch; and the quietneſſe of our heart is a ſure mark of his preſence, which fills the ſoul with ſplendour, and makes it a delicious Garden. He makes all good whereſoever he comes, and the ſteps which his feet leave, are the bounties of his heart. To touch the Hem of his Garment, cures all that are ſick; to teach us, that the forms which cover the bleſſed Sacrament, are the fringes of his holy humanity which cures our ſins.

Aſpiration.

O Lord, my ſoul is in night and darkneſſe and I feel that thou art far from me. What Billows of diſquiet riſe within my heart; what idle thoughts which have been too much conſidered? Alas (moſt redoubted Lord

Lord and Father of mercy) canſt thou behold from firm land this poor veſſell, which labours ſo extreamly being deprived of thy moſt amiable preſence? I row ſtrongly, but can advance nothing, except thou come into my ſoul. Come (O my adored Maſter) walk upon this tempeſtious Sea of my heart; aſcend into this poor Veſſell; ſay unto me, take courage, It is I. Be not conceited that I will take thee for an illuſion; for I know thee too well by thy powers and bounties, to be ſo miſtaken. The leaſt thought of my heart will quiet it ſelf to adore thy ſteps. Thou ſhalt raign within me; thou ſhalt diſperſe my cares; thou ſhalt recover my decayed ſenſes; thou ſhalt lighten my underſtanding; thou ſhalt inflame my will; thou ſhalt cure all my infirmities: And to conclude, thou onely ſhalt work in me, and I will be wholly thine.

The Goſpel for the firſt Sunday in Lent, S. *Matthew* the 4.

Of our Saviours being tempted in the Deſart.

THen Jeſus was led of the Spirit into the Deſart to be tempted of the Devil, and when he had faſted fourty dayes and fourty nights, afterward he was hungry: And the tempter

pier arproched and ſaid to him, If thou be the Sonne of God command that theſe ſtones be made bread: Who anſwered and ſaid, it is written, not in bread alone doth man live, but in every word that proceedeth from the mouth of God.

Then the Devil took him up into the holy City, and ſet him upon the pinacle of the Temple, and ſaid to him, If thou be the Son of God, caſt thy ſelf down, for it is written, that he will give his Angels charge of thee, and in their hands ſhall they hold thee up, leſt perhaps thou knock thy foot againſt a ſtone. Jeſus ſaid to him again, It is written thou ſhalt not tempt the Lord thy God.

Again the Devil took him up into a very high mountain, and he ſhewed him all the Kingdomes of the world, and the glory of them, and ſaid to him, all theſe will I give thee, if falling down thou wilt adore me, Then Jeſus ſaith to him, avant Satan; for it is written, the Lord thy God ſhalt thou adore, and him onely ſhalt thou ſerve. Then the Devil left him, and behold Angels came, and miniſtred to him.

Moralities.

1. JEſus ſuffered himſelf to be tempted (ſaith Saint *Auguſtine*) to the end he might ſerve for a Mediatour, for an example, and for a remedy to work our victory over all temptations. We muſt fight on his ſide: Our life

is

is a continuall warfare, and our dayes are Champions which enter into the liſts. There is no greater temptation then to have none at all: Sleeping water doth nouriſh poyſon. Motion is the worlds ſoul; fighting againſt temptations is the ſoul of virtues, and glory doth ſpring and bud out of tribulations. Virtue hinders not temptation, but ſurmounts it. Jeſus faſted (ſaith the ordinary Gloſſe) that he might be tempted, and is tempted becauſe he did faſt. He faſted fourty dayes and then was hungry; he did eat with his Diſciples the ſpace of fourty dayes after his reſurrection, without any more neceſſity of meat, then the Sun hath of the earths vapours: to make us thereby know that it onely appertained to him, to teach that great ſecret how to manage want and abundance, by which S. *Paul* was glorified.

2. The firſt victory over a temptation, is to know that which tempts us: Some temptations are gay and ſmiling at their beginning, as thoſe of love and pleaſure, which end in terrible and bitter ſtorms: Others are troubleſome and irkſome: Others doubtfull and intricate: Others rapide and ſudden, which ceaſe upon their prey like an Eagle: Others are cloſe and catching. Theſe are the ſnares of Satan, who comes like a Bore, roars like a Lion, and hiſſeth like a Serpent. We ſhould alwayes have an eye ready to mark from

from whence the temptation comes, whither it tends, what is the root of it, what the courſe, what the progreſſe, and what power it may have over our ſpirit.

3. So litude of heart, faſting, prayer, the word of God, are weapons of an excellent temper, which the word incarnate teacheth us to uſe in this conflict. Theſe things are to be uſed with diſcretion, by the counſell of a good directour, to whom a man muſt declare all his moſt ſecret thoughts, and bear a breaſt of Chriſtall toward him, with a firm purpoſe to let him ſee all the inward motions of his heart. It is alſo good to note here that our Lord would expreſly be tempted in that Deſart which is between Jeruſalem and Jericho, where the Samaritan (mentioned in the parable) did poure wine and oyl into the ſores of the poor wounded man; to teach us that by his combat he came to cure the wounds of *Adam*, and all his race, in the very place where they were received.

4. Sin is killed by flying the occaſions of it. Abſence, reſiſtance, coldneſſe, ſilence, labour, diverſion, have overcome many aſſaults of the enemy. Sometimes a Spiders web is ſtrong enough to preſerve chaſtity, and at other times the thick walls of Semiramis are not ſufficient. God governs all, and a good will to concur with him, is a ſtrong aſſurance in all perils, and it will keep us untoucht amidſt the flames of luſt.

5. Since

5. Since it imports us ſo much to fight valiantly, let us bring the hearts of Lions. Where is our Chriſtianity, if we do not give teſtimony of it to God both by our fidelity and courage? How many Martyrs have been roſted and broild becauſe they would not ſpeak one ill word? What honour can you expect by yielding at the firſt entrance to a temptation? Look not upon the violence of it, but contemplate the Crown which you ſhould gain by conquering it; think at your entrance how you will come off, and know for certain that he who truly conſiders the conſequence of a wicked action, will never begin it.

6. Lent is the Spring-time for ſanctified reſolutions, it mortifies the body that the ſpirit may triumph, it is a time of grace which tends to ſalvation and mercy. It imports extreamly to commend all to God at the beginning, to ſanctifie this faſting which is part of our devotion: we muſt abſtain from fleſh, and be content with one meal at ſeaſonable hours, without making over large collations; except age, infirmity, or weakneſſe labour or neceſſity of other functions, ſhall diſpence with our diet: for thoſe who are unable to faſt, ſuffer more by their diſability, then others do by faſting. It is good to follow the counſell of *Athanaſius*, who adviſeth to eat late and

and little, and at a table where there is but one ſort of meat. We muſt alſo faſt by abſtinence from vice. For to weaken our body, and yet nouriſh our naughty paſſions, is to faſt as the Devils do, who eat nothing, and yet devoure the world by the rage of their malice. Sobriety is a ſtream which waters all virtues. Our ſoul and body are as the ſcales of a ballance; if you pull down the one, you raiſe up the other; and if you tame your fleſh it makes the Spirit raign and govern.

Aſpirations.

O Moſt mercifull Lord, Father, and Protectour of all my life, how great are the temptations and ſnares, whereunto I am ſubject; when I eat, drink, ſleep, when I do buſineſſe, when I am both in converſation and ſolitude? Whither ſhall this poor ſoul go which thou haſt thrown into a body ſo frail, in a world ſo corrupt, and amongſt the aſſaults of ſo many pernitious enemies? Open, O Lord, thine eyes for my guidance, and compaſſionate my infirmities: without thee I can do nothing, and in thee I can do all that I ought. Give me, O Lord, a piercing eye to ſee my danger, and the wings of an Eagle to fly from it, or the heart of a Lion to fight valiantly, that I may never be wanting in my duty and fidelity to thee. I ow all that I am or have to thy gracious favour, and I will hope for my ſalvation,

vation, not by any proportion of my own virtues (which are weak and ſlender) but by thy boundleſſe liberalities, which onely do crown all our good works.

The Goſpel upon Munday the firſt week of Lent, out of S. *Matthew* 25.

Of the Judgement day.

AND when the Sonne of man ſhall come in his Majeſty, and all the Angels with him, then ſhall he ſit upon the ſeat of his Majeſty. And all nations ſhall be gathered together before him, and he ſhall ſeparate them one from another, as the Paſtour ſeparateth the ſheep from the goats: And ſhall ſet the ſheep at his right hand, but the goats at his left.

Then ſhall the King ſay to them that ſhall be at his right hand, come ye bleſſed of my Father, poſſeſſe you the kingdome prepared for you from the foundation of the world. For I was hungred, and you gave me to eat: I was athirſt and you gave me to drink: I was a ſtranger, and you took me in: naked, and you covered me: ſick, and you viſited me. I was in priſon, and you came to me. Then ſhall the juſt anſwer him ſaying, Lord, when did we ſee thee an hungred, and fed thee: athirſt and gave

thee drink? and when did we ſee thee a ſtranger, and took thee in? or naked, and covered thee? or when did we ſee thee ſick, or in priſon, and came to thee? And the King anſwering, ſhall ſay to them, Amen I ſay to you, as long as you did it to one of theſe my leaſt brethren, you did it to me. Then ſhall he ſay to them alſo that ſhall be at his left hand, Get you away from me you curſed into fire everlaſting, which was prepared for the Devil and his Angels. For I was an hungred, and you gave me not to eat: I was athirſt, and you gave me not to drink: I was a ſtranger, and ye took me not in: naked, and you covered me not: ſick, and in priſon, and you did not viſit me. Then they alſo ſhall anſwer him, ſaying, Lord, when did we ſee thee an hungred, or athirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter to thee? Then ſhall he anſwer them, ſaying, Amen I ſay to you, as long as you did it not to one of theſe leſſer, neither did you it to me. And theſe ſhall go into puniſhment everlaſting: but the juſt, into life everlaſting.

Moralities.

1. BEhold here a Goſpel of great terrour, where our ſpirit like the Dove of *Noah*, is placed upon the great deluge of Gods wrath, and knows not where to find footing. Every thing is moſt dreadfull; But what can be more terrible, then the certainty of

of Gods judgement, joyned with the great uncertainty of the hour of our death? It is an unchangeable decree, that we muſt all be preſented before the high Tribunall of the living God, to render a juſt account of all which our ſoul hath done, while it was joyned with our body, as we are taught by S. *Paul.* We muſt make an account of our time ſpent, of our thoughts, words, actions, of that we have done, and that we have omitted, of life, death, and of the bloud of Jeſus Chriſt; and thereupon receive a judgement of everlaſting life or death. All men know that this muſt certainly be done, but no man knows the hour or moment when it ſhall be. So many clocks ſtrike about us every day, and yet none can let us know the hour of our death.

2. O how great is the ſolitude of a ſoul in her ſeparation from ſo many great intice-ments of the world, (wherein many men live) and in an inſtant to ſee nothing but the good or ill we have done on either ſide us, what an aſtoniſhment will it be for a man ſuddenly to ſee all the actions of his life (as upon a piece of Tapiſtree) ſpred before his eyes; where his ſins will appear like ſo many thorns, ſo many ſerpents, ſo many venemous beaſts. Where will then be that cozening vail of reputation, and reaſon of ſtate, which as yet cover ſo many wicked actions? The ſoul ſhall (in that day of God) be ſhewed

naked to all the world, and her own eyes will moſt vex her, by witneſſing ſo plainly what ſhe hath done.

3. O what a parting water is Gods judgement, which in a moment ſhall ſeparate the mettals ſo different? O what a diviſion will then be made of ſome men which now live upon the earth? Some ſhall be made clear and bright like the ſtarres of heaven, and others like Coles burning in hell. O what a dreadfull change will it be to a damned ſoul at her ſeparation from this life, to live onely in the company of devils in that piercing ſence of torments, and eternall puniſhment? It is a very troubleſome thing, to be tied with ſilken ſtrings in a bed of Roſes for the ſpace of eight dayes together. What may we then think of a damned ſoul which muſt dwell in a bed of flames ſo long as there ſhall be a God.

4. Make uſe of the time given you to work your ſalvation, and live ſuch a life as may end with a happy death, and ſo obtain that favourable judgement, which ſhall ſay; Come, O thou ſoul bleſſed of God my Father, poſſeſſe the kingdome which is prepared for thee from the beginning of the world. There is no better means to avoid the rigour of Gods judgements, then to fear them continually. Imitate the tree (mentioned in an Embleme) which being deſigned to make a ſhip, and finding it ſelf wind ſhaken as it grew upon the land, ſaid, what

what will become of me in the ſea? If we be already moved in this world, by the bare conſideration of the puniſhment due to ſin, think what it will be in that vaſt ſea and dreadfull Abyſſe of Gods judgements.

Aſpirations.

O King of dreadfull Majeſty, who doeſt juſtly dam and undeſervedly ſave ſouls; ſave me O fountain of mercy. Remember thy ſelf (Sweet Jeſus) that I was the cauſe of that great journey which thou tookeſt from God to man; and do not deſtroy me in that dreadfull day, which muſt decide the Queſtion of my life or death for all eternity. Take care of my laſt end, ſince thou 'art the cauſe of my beginning, and the onely cauſe of all that I am. O Father of bounties wouldeſt thou ſtop a mouth which deſires ſo earneſtly to praiſe and confeſſe thee everlaſtingly? Alas (O eternall Sweetneſſe) wouldſt thou dam a ſoul which hath coſt thee ſo much ſweat and bloud, giving it for ever to thoſe cruell and accurſed powers of darkneſſe? Rather O Lord pierce my heart with ſuch a fear of thy judgements, that I may alwayes dread and never feel them: If *I* forget, awake my memory, if I flie from thee, recall me again: If I deferre my amendment, ſtay for me; If I return, do not deſpiſe my ſoul, but open thoſe arms of mercy, which thou

didſt ſpread upon the Croſſe, with ſuch rigorous juſtice againſt thy ſelf, for ſatisfaction of my ſins.

The Goſpel upon Tueſday the firſt week in Lent, out of S. *Matth.* 21.

Jeſus drove the buyers and ſellers out of the Temple.

AND when he was entered Jeruſalem, the whole city was moved, ſaying, Who is this, And the people ſaid, this is Jeſus the Prophet, of Nazareth in Galilee. And Jeſus entered into the Temple of God, and caſt out all that ſold and bought in the Temple, and the tables of the bankers, and the chairs of them that ſold pigeons he overthrew: and he ſaith to them, it is written, my houſe ſhall be called the houſe of prayer, but you have made it a den of thieves. And there came to him the blind and the lame in the temple: and he healed them. And the chief Prieſts and Scribes ſeeing the marvelous things that he did, and the children crying in the Temple, and ſaying, Hoſanna to the ſonne of David: *they had indignation and ſaid to him, heareſt thou what theſe ſay? And Jeſus ſaid to them very well, have you never read, that out of the mouthes of infants and ſucklings*

lings thou haſt perfected praiſe? and leaving them, he went forth out of the city into Bethania and remained there.

Moralities.

1. JEſus entering into Jeruſalem, went ſtreight to the Temple, as a good Son goes to his Fathers houſe; as a high prieſt to the Sanctuary; and as a ſacrifice to the altar. He doth very lively intereſt himſelf in the goods of His heavenly Father, and chaſeth out every prophane thing out of that ſacred place to give thereby glory to the living God, and to put all things in order. It is a wicked ſtain to Religion when Eccleſiaſticall perſons are vitious and when Churches are prophaned. Saint *John Chryſoſtome* ſaith, that prieſts are the heart of the Church, but when they are wicked they turn all into ſin. A decaying tree hath alwayes ſome ill quality about the root; ſo when any people are without diſcipline, the paſtours are without virtue. The want of reverence in Churches, begets the contempt of God; they cannot have Jeſus in their hearts when they give him affronts even in his own Temple.

2. His houſe (ſaith he) is a houſe of prayer; but your heart ſhould be the ſanctuary, and your lips the door. So long as you are without the exerciſe of prayer, you ſhall be like a Bee without a ſting, which can

make neither honey nor wax. Prayer is the chiefeſt and moſt effectuall means of that Angelicall converſation to which God calls us, by the merits of his paſſion, and by the effects of his triumphant reſurrection. It is the ſacred buſineſſe which man hath with God, and (to ſpeak with Saint *Gregory Nazianzen*) it is the art to make our ſouls divine. Before all things you muſt put into an order, the number, the time, the place, the manner of your prayers; and be ſure that you pay unto God this tribute with reſpect, ferver, and perſeverance. But if you deſire to make a very good prayer, learn betimes to make a prayer of all your life. Incenſe hath no ſmell without fire, and prayer is of no force without charity. A man muſt converſe innocently and purely with men that deſire to Treat worthily with God.

3. Keep your perſon and your houſe clean from ill managing all holy things, and from thoſe irreverences, which are ſometimes committed in Churches. It is a happy thing for a man to be ignorant of the trade of buying and ſelling benefices, and to have no entercourſe with the tribunals of iniquity. Many other ſinnes are written in ſand, and blown away with a ſmall breath of Gods mercy; But the faults of ſo great impiety, are carved upon a corner of the altar, with a graver of ſteel, or with a diamond point,

as

as the Prophet ſaith. He deſerves to be made eternally culpable, who dries up the fountain, which ſhould waſte himſelf, or poiſons the ſtream, which he himſelf muſt drink; or contaminates the ſacraments which are given him to purifie his ſoul.

Aſpirations.

SPirit of God which by reaſon of thy eminent hight canſt pray to no body, and yet by thy divine wiſdome makeſt all the world pray to thee; Give me the gift of prayer, ſince it is the mother of wiſedome; the ſeal of virginity, the ſanctuary for our evils, and fountain of all our goods. Grant that *I* may adore thee in Spirit with reverence, ſtedfaſtneſſe and perſeverance: and if it be thy divine pleaſure that *I* pray unto thee as I ought; inſpire into me (by thy virtue) ſuch prayers as thou wilt hear by thy bounty.

The Goſpel for Wedneſday the firſt week of Lent, S. *Matth.* 12.

The Phariſees demand a ſign of Jeſus.

THen anſwered him certain of the Scribes and Phariſees, ſaying, Maſter we would ſee a ſign from thee, who anſwered, and ſaid to them:

The wicked and advouterous generation ſeeketh a ſign: and a ſign ſhall not be given it, but the ſign of Jonas *the Prophet: For as* Jonas *was in the Whales belly three dayes and three nights: ſo ſhall the Sonne of man be in the heart of the earth three dayes and three nights. The men of Nineveh ſhall riſe in the judgement with this generation, and ſhall condemne it, becauſe they did penance at the preaching of* Jonas. *And behold more then* Jonas *here, The Queen of the ſouth ſhall riſe in the judgement with this generation, and ſhall condemne it; becauſe ſhe came from the ends of the earth to hear the wiſdome of* Solomon, *and behold more then* Solomon *here. And when an unclean ſpirit ſhall go out of a man, he walketh through dry places, ſeeking reſt and findeth not. Then hee ſaith, I will return into my houſe whence I came out. And coming he findeth it vacant, ſwept with beſomes, and trimmed, then goeth he and taketh with him ſeven other ſpirits more wicked then himſelf, and they enter in and dwell there; and the laſt of that man be made worſe then the firſt. So ſhall it be alſo to this wicked generation.*

As he was yet ſpeaking to the multitudes, behold his mother and his brethren ſtood without, ſeeking to ſpeak to him, and one ſaid unto him, behold thy mother and thy brethren ſtand without ſeeking thee. But he anſwering him that told him, ſaid, who is my mother, and who

are

are my brethren? And ſtretching forth his hand upon his Diſciples, he ſaid, Behold my mother and my brethren: for whoſoever ſhall do the will of my Father that is in heaven, he is my brother, and ſiſter, and mother.

Moralities.

1. IT is a very ill ſign when we deſire ſigns to make us believe in God. The ſigns which we demand to fortifie our faith are oft-times marks of our infidelity. There is not a more dangerous plague in the events of worldly affairs then to deal with the Devil, or to caſt nativities. All theſe things fill men with more faults then knowledge. For divine Oracles have more need to be reverenced then interpreted. He that will find God muſt ſeek him with ſimplicity, and profeſſe him with piety.

2. Some require a ſign, and yet between heaven and earth, all is full of ſigns. How many creatures ſoever there are, they are all ſteps and characters of the Divinity. What a happy thing it is to ſtudy what God is by the volume of time, and by that great Book of the world. There is not ſo ſmall a floure of the meddows, nor ſo little a creature upon earth, which doth not tell us ſome news of of him. He ſpeaks in our ears by all creatures, which are to many Organ-pipes to con-

vey

vey his Spirit and voice to us. But he hath no ſign ſo great, as the word incarnate which carries all the types of his glory and power. About him onely ſhould be all our curioſity, our knowledge, our admiration, and our love, becauſe in him we can be ſure to find all our repoſe and conſolation.

3. Are we not very miſerable ſince we know not our own good but by the loſſe of it, which makes us eſteem ſo little of thoſe things we have in our hands? The Ninivites did hear old *Jonas* the Prophet. The Queen of Saba came from farre to hear the wiſdome of *Solomon*: Jeſus ſpeaks to us uſually from the Pulpits, from the Altars; in our converſations, in our affairs and recreations: And yet we do not ſufficiently eſteem his words nor inſpirations. A ſurfeited ſpirit miſlikes honey, and is diſtaſted with manna, raving after the rotten pots of Egypt. But it is the laſt and worſt of all ills to diſpiſe our own good. Too much confidence is mother of an approching danger: A man muſt keep himſelf from relapſes which are worſe then ſinnes, which are the greateſt evils of the world; he that loves danger ſhall periſh in it. The firſt ſinne brings with it one Devil, but the ſecond brings ſeven: There are ſome who vomit up their ſinnes as the ſea doth cockles to ſwallow them again. Their life is nothing but an ebbing

and

and flowing of ſinnes, and their moſt innocent retreats, are a diſpoſition to iniquity. For as boild water doth ſooneſt freez, becauſe the cold works upon it with the greater force; ſo thoſe little fervours of devotion, which an unfaithfull ſoul feels in confeſſions, and receiving (if it be not reſolute quite to forſake wickedneſſe) ſerve for nothing elſe but to provoke the wicked ſpirit, to make a new impreſſion upon her: It is then we have moſt reaſon to fear Gods juſtice, when we deſpiſe his mercy. We become neareſt of kin to him, when his Ordinances are followed by our manners, and our life by his precepts.

Aſpirations.

O Word Incarnate, the great ſign of thy heavenly Father, who carrieſt all the marks of his glory, and all the characters of his powers. It is thou alone whom I ſeek, whom I eſteem and honour: All that I ſee, all I underſtand, all that I feel, is nothing to me, if it do not carry thy name, and take colour from thy beauties, nor be animated by thy Spirit. Thy converſation hath no trouble, and thy preſence no diſtaſte. O let me never loſe by my negligence, what I poſſeſſe by thy bounty. Keep me from relapſes, keep me from the ſecond gulf, and ſecond hell of ſinne. He is too blind that profits nothing

by

by experience of his own wickednesse, and by a full knowledge of thy bounties.

The Gospel for Thursday the first week in Lent, out of S. *Matthew* the 15.

Of the woman of Canaan.

AND Jesus went forth from thence, and retired into the quarters of Tyre and Sidon. And behold a woman of Canaan came forth out of these coasts, and crying out said to him, have mercy upon me, O Lord, the Son of David: *my daughter is sore vexed of a Devil, who answered her not a word. And his Disciples came and besought him, saying, dismisse her, because she cryeth out after us: And he answering, said; I was not sent but to the sheep that are lost of the house of Israel. But she came and adored him, saying, Lord help me, who answering, said; It is not good to take the bread of children, and to cast it to the dogs: but she said, yea Lord: for the dogs also eat of the crums that fall from the tables of their masters. Then Jesus answering said to her, O woman great is thy faith, be it done to thee as thou wilt: and her daughter was made whole from that hour.*

Moralities

Moralities.

1. OUr Saviour Jeſus Chriſt, after his great and wondrous diſcent from heaven, to earth; from being infinit to be finit; from being God to be man; uſed many ſeverall means for ſalvation of the world. And behold entering upon the frontiers of Tyre and Sidon, he was pleaſed to conceal himſelf: But it is very hard to avoid the curioſity of a woman, who ſeeking his preſence, was thereby certain to find the full point of her felicity. A very ſmall beam of illumination reflecting upon her, carried her out of her Countrey, and a little ſpark of light brought her to find out the clear ſtreams of truth. We muſt not be tired with ſeeking God, and when we have found him, his preſence ſhould not diminiſh but encreaſe our deſire to keep him ſtill. We are to make entrance into our happineſſe by taking faſt hold of the firſt means offered for our ſalvation; and we muſt not refuſe or loſe a good fortune which knocks at our door.

2. Great is the power of a woman when ſhe applies her ſelf to virtue; behold at one inſtant, how one of that ſex aſſails God and the devil, prevailing with the one by ſubmiſſion, and conquering the other by command: And he which gave the wild Sea arms to contain all the world, finds his own arms tied by the chains

chains of a prayer which himſelf did inſpire. She draws unto her (by a pious violence) the God of all ſtrength, ſuch was the fervency of her prayer, ſuch the wiſdome of her anſwers, and ſuch the faith of her words. As he paſſed away without ſpeaking, ſhe hath the boldneſſe to call him to her; whiles he is ſilent, ſhe prayes; when he excuſeth himſelf, ſhe adores him; when he refuſeth her ſuit, ſhe draws him to her. To be ſhort, ſhe is ſtronger then the Patriarch *Jacob*, for when he did wreſtle with the Angel, he returned lame from the conflict; but this woman after ſhe had been ſo powerfull with God, returns ſtrait to her houſe, there to ſee her victories, and poſſeſſe her conqueſts.

3. Mark with what weapons ſhe overcame the greateſt of all conquerours. Charity drew her from home to ſeek health for her daughter, becauſe like a good mother, ſhe loved her not with a luxurious love, but in her affliction; feeling all her dolours, by their paſſionate reflection upon her heart. Her faith was planted upon ſo firm a rock, that amongſt all the apparances of deſpair, her hope remained conſtant. Humility did effect that the name of Dog, was given her for a title of glory, ſhe making profit of injuries, and converting into honour the greateſt contempt of her perſon. Her words were low and humble, but her faith was wondrous high,

high, since in a moment she chased away the devil, saved her daughter, and changed the word Dog into the name of a Sheep of Christs flock, as *Sedulius* writes. Perseverance was the last of her virtues in the Combat, but it was the first which gained her Crown. If you will imitate her in these four virtues; Love, Faith, Humility, and Perseverance, they are the principall materialls of which the body of your perfection must be compounded.

Aspiration.

O Jesus Christ, Son of *David*, I remember well that thy forefather did by his harp chase away the devil from *Saul*. And wilt not thou, who art the Father of all blessed harmonies, drive away from me so many little spirits, of Affections, Appetites and Passions, which trouble and discompose my heart? This poor soul, which is the breath of thy mouth, and daughter of thine infinite bounties, is (like the Sun under a cloud) possessed with many wicked spirits, but it hath none worse then that of self-love. Look upon me (O Lord) with thine eyes of mercy, and send me not away with silence, since thou art the Word. Rather call me Dog, so that I may be suffered to gather up the crums which fall from thy table. Whatsoever proceeds from thy mouth is sacred, and must be taken by me

as

as a relick. *If* thou ſay *I* ſhall obtain my deſire, *I* ſay *I* will have no other, then what thou inſpireſt, and *I* can be contented with nothing, but what ſhall be thy bleſſed will and pleaſure.

The Goſpel upon Friday the firſt week in Lent, S. *John* 15.

Of the Probatick Pond.

After theſe things, there was a feſtivall day of the Jews, and Jeſus went up to Jeruſalem: and there is at Jeruſalem upon Probatica, a pond, which in Hebrew is named Bethſaida, having five porches. In theſe lay a great multitude of ſick perſons, of blind, lame, withered, expecting the ſtirring of the water. And an Angel of our Lord deſcended at a certain time into the pond; and the water was ſtirred. And he that had gone down firſt into the pond after the ſtirring of the water, was made whole of whatſoever infirmity he was holden. And there was a certain man there that had been eight and thirty years in his infirmity. Him when Jeſus had ſeen lying and knew that he had now a long time, he ſaith to him. Wilt thou be made whole? The ſick man anſwered him, Lord, I have no man, when the

the water is troubled, to put me into the pond: for whiles I come another goeth down before me. Jeſus ſaith to him, Ariſe, take up thy bed, and walk. And forthwith he was made whole: and he took up his bed, and and walked. And it was the Sabbath that day. The Jews therefore ſaid to him that was healed, it is the Sabbath, thou mayeſt not take up thy bed. He anſwered them, he that made me whole, he ſaid to me, take up thy bed, and walk. They asked him therefore, What is that man that ſaid to thee, take up thy bed and walk? But he that was made whole, knew not who it was. For Jeſus ſhrunk aſide from the multitude ſtanding in the place. Afterward Jeſus findeth him in the temple, and ſaid to him, Behold thou art made whole: ſin no more, leſt ſome worſe thing chance to thee. That man went his way, and told the Jews that it was Jeſus that made him whole.

Moralities.

1. ALl the world is but one great Hoſpitall, wherein ſo many perſons languiſh expecting the moving of the water, and the time of their good fortune. The Angels of earth which govern our fortunes go not ſo faſt as our deſires. But Jeſus who is the great Angel of councell, is alwayes ready to cure our maladies; to ſupport our weakneſſe, and make perfect our virtues. We need onely

to

to follow his motions and inſpirations, to meet with everlaſting reſt. It is a lamentable thing, that ſome can patiently expect the barren favours of men twenty or thirty years together, and yet will not continue three dayes in prayer to ſeek the ineſtimable graces of God.

2. The firſt ſtep we muſt make toward our ſalvation is to deſire it. That man is worthy to be eternally ſick, who fears nothing elſe but the loſſe of his bodily health. Men generally do all what they can poſſibly to cure their corporall infirmities; they abide a thouſand vexations (which are but too certain) to recover a health which is moſt uncertain. And as for the paſſions of the mind, ſome love the Feavers of their own love, and their worldly ambition above their own life. They ſuck the head of a venemous aſpick, and are killed by the tongue of a viper. They will not part with that which kills them; and if you take from them the worm which makes them itch, or the executioner who doth indeed torment them, they believe you take away the chiefeſt of their felicity. Happy is that ſoul which holds nothing ſo dear in this world, but will forſake it willingly to find God, and will ſpare nothing to gain Paradiſe.

3. There is nothing more common, nor ſo rare as man. The world is full of vitious and

and unprofitable men. But to find one very compleat in all good things, is to find a direct Phenix. There are more buſineſſes without men, then men without buſineſſes. For how many charitable employments might many lazy and idle perſons finde out? So many poor mens affairs continue at a ſtand: ſo many miſerable creatures languiſh: ſo many deſolate perſons long to find ſome man who (with little trouble to himſelf) would take ſome ſmall care of their affairs and make up ſome little piece of their fortunes. Jeſus is the man of God deſired of all ages; to him we muſt apply our ſelves, ſince he is both life and truth. By him we may come to all happineſſe, by him we may live in the fountains and ſtreams of life, and in him we may contemplate the chiefeſt of all truths.

Aſpirations.

VVHat patience have I in committing ſins, and how impatient am I in my ſuffeings for them? I am ever moſt ready to execute vice, and unwilling to abide the puniſhment. O good God, there are many years in which I have retained an inclination to this diſorder, to that ſin. My ſoul is bound as it were with Iron chains, in this unhappy bed: will there be no Angel to move the water for me? But art not thou the Lord and Prince of Angels? Then I moſt humbly beſeech thee

thee (O bleſſed Saviour) do thou command, and by thy onely word my affairs will go well and receive a happy diſpatch; my body will become ſound, my ſoul innocent, my heart at reſt, and my life an eternall Glory.

The Goſpel upon Saturday the firſt week in Lent, and the Sunday following, out of S. *Matthew* 17.

Of the Transfiguration of our Lord.

AND after ſix dayes Jeſus taketh unto him Peter and James, and John his brother, and bringeth them into a high mountain apart: and he was transfigured before them. And his face did ſhine as the Sun: and his garments became white as Snow. And behold there appeared to them, Moſes and Elias talking with him. And Peter anſwering ſaid to Jeſus, Lord, it is good for us to be here, if thou wilt, let us make here three tabernacles, one for thee, one for Moſes, and one for Elias. And as he was yet ſpeaking, behold a bright cloud overſhadowed them. And lo, a voice out of the cloud, ſaying, This is my well-beloved Son, in whom I am well pleaſed hear ye him. And the Diſciples hearing it, fell upon their face, and were ſore afraid. And Ieſus came

came and touched them : and he ſaid to them, Ariſe, and fear not. And they lifting up their eyes, ſaw no body, but only Jeſus. And as they deſcended from the mount, Jeſus commanded them, ſaying, Tell the viſion to no body, till the Son of man be riſen from the dead.

Moralities.

1. THe words of the Prophet *Oſee* are accompliſhed; the nets and toils planted upon Mount Tabor not to catch birds but hearts. The moutain which before was a den for Tigers and Panthers (according to the Story) is now beautified by our Saviour, and becomes a place full of ſweetneſſe and raviſhments. Jeſus appears transfigured in the high robes of his glory: The cloud made him a pavilion of gold, and the Sun made his face ſhine like it ſelf. The heavenly Father doth acknowledge his Son as the true Prince of glory; *Moſes* and *Elias* both appear in brightneſſe, the one bearing the Tables of the Law, and the other carried in a burning Chariot (as *Origen* ſaith) which made the Apoſtles know him. For the Hebrews had certain figures of the moſt famous men of their Nation in books. They both (as Saint *Luke* ſaith) were ſeen in glory and Majeſty, which fell upon them by reflection of the beams which came from the body of Jeſus, who is the true fountain of brightnes. The Apoſtles loſe themſelves in the de-

delitiousneſſe of this great ſpectacle; and by ſeeing more then they ever did, deſired to loſe their eyes. O that the world is moſt contemptible to him, that knows how to value God as he ought. So many fine powders, ſo many pendents and favours of Glaſſe; ſo many Towers and Columns of durt plaſtered over with gold are followed by a million of Idolaters. To conclude, ſo many worldly jewels are like the empty imaginations of a ſick ſpirit, not enlightened by the beams of truth. Let us rely upon the word (ſaith Saint *Auguſtine*) which remains for ever, while men paſſe like the water of a fountain, which hides it ſelf in the Spring, ſhews it ſelf in the ſtream, and loſeth it ſelf at laſt in the Sea. But God is alwayes himſelf, there needs no Tabernacle made by the hands of man, to remain with him; for in Paradiſe, he is both the God and the Temple.

2. Tabor is yet but a ſmall pattern, we muſt get all the piece; we muſt go to the Palace of Angels and brightneſſe, where the Tabernacles are not made by the hands of men. There we ſhall ſee the face of the living God clearly and at full: There the beauties ſhall have no vails to hide them from us: Our being ſhall have no end: Our knowledges will not be ſubject to errour, nor our loves and affections to diſpleaſure. O what a joy will it be to enjoy all, and deſire nothing; to be a Magi-

Magiſtrate without a ſucceſſour, to be a King without an enemy, to be rich without covetouſneſſe, to negotiate without money, and to be everliving without fear of death.

3. But who can get up to this mountain, except he of whom the Prophet ſpeaks? who hath innocent hands and a clean heart? who hath not received his ſoul of God in vain, to bury it in worldly pelf. To follow Jeſus we muſt transform our ſelves into him; by hearing and following his doctrine, ſince God the Farher propoſeth him for the teacher of mankind, and commands us to hearken unto him. We muſt follow his examples, ſince thoſe are the originalls of all virtues. The beſt trade we can practiſe in this world is that of transfiguration: and we may do it by reducing our form to the form of our Lord, and walking upon earth like men in heaven. Then will the Sun make us have ſhining faces, when purity ſhall accompany all our actions and intentions. Our clothes ſhall be as white as ſnow, when we ſhall once become innocent in our converſations, we ſhall then be raviſhed like the Apoſtles, and after we have been at mount Tabor, we ſhall be blind to the reſt of the world, and ſee nothing but Jeſus. It is morevover to be noted that our Saviour did at that time entertain himſelf with diſcourſe of his great future ſufferings, and of his death; to teach us that his croſſe was the

ſtep by which he mounted up to beatitude.

Aſpirations.

O Bleſſed Palace, O magnificent Tabor which this day didſt hold upon thee the Prince of Glory; I love and admire thee, but I admire ſomewhat elſe above thee: It is the heavenly Jeruſalem, that triumphant company, that face of God; where all thoſe beauties are, which ſhall never ceaſe to be beauties. It is for that I live, for that I die, for that I languiſh with a holy impatience. O my Jeſus, my moſt benigne Lord, transform me then into thee, that I may thereby be transformed into God. If I have carried the earthly Image of Adam, why ſhould I not alſo carry the form of Jeſus? Catch me O Lord within thoſe tiſſued nets and golden toils of brightneſſe, which thou didſt plant upon this ſacred mountain. It is there I would leave mine eyes, it is there I reſolve to breath out my ſoul. I ask no tabernacles to be there built for me; I have long ſince contemplated thy heart, (O Father of eſſences and all bounties) as the moſt faithfull abode of my eternity.

The Goſpel upon Munday the ſecond week in Lent, S. *John* 8.

Jeſus ſaid to the Jews where I go ye cannot come.

AGian therefore Jeſus ſaid to them, I go, and you ſhall ſeek me, and ſhall die in your ſin,

Whither I go, you cannot come. The Jews therefore ſaid, why will he kill himſelf, becauſe he ſaith, whither I go, you cannot come? And he ſaid to them, you are from beneath, I am from above: you are of this world, I am not of this world. Therefore I ſay to you, that you ſhall die in your ſins. For if you beileve not that I am he, ye ſhall die in your ſins. They ſaid therefore to him, who art thou? Jeſus ſaid to them, The beginning, who alſo ſpeak to you. Many things I have to ſpeak and judge of you: but he that ſent me is true: and what I have heard of him, theſe things I ſpeak in the world. And they knew not that he ſaid to them that his Father was God. Jeſus therefore ſaid to them, when you ſhall have exalted the Son of man, then you ſhall know that I am he, and of my ſelf I do nothing, but as the Father hath taught me, theſe things I ſpeak: and he that ſent me is with me: and he hath not left me alone, becauſe the things that pleaſe him, I do always.

Moralities.

1. ONe of the greateſt misfortunes of our life is, that we never ſufficiently know our own good, till we loſe it. We flie from that we ſhould ſeek: we ſeek that we ſhould avoid, and never begin to bewail our loſſes, but when they are not to be recovered. Thoſe Jews poſſeſſed an ineſtimable treaſure, by the

preſence and converſation of the Son of God. But they ſet light by it, and ſo at laſt they lamented amongſt eternall flames, what they would not ſee in ſo clear a light. Let us take heed of deſpiſing holy things, and avoid hardneſſe of heart, which is a gulf of unavoidable miſchiefs.

2. It is a ſtrange thing that God is ſo near us, and yet we ſo far from him. That which hinders us from finding him, is becauſe he is above, and we below. We are too much for the world; too faſt nailed to the earth; too much bound to our ſuperfluous buſineſſes and cares of this life; and too much ſubject to our own appetites. He muſt not be ſlave to his body, that pretends to receive good from God, who is a Spirit: He muſt not embark himſelf deeply into worldly matters, who deſires the ſociety of Angels. He muſt paſſe from his ſenſe to his reaſon, from reaſon to grace, from grace to glory. If you deſire to find God, ſearch for him as the three kings did in the manger, in his humility: Look for him as the bleſſed Virgin did in the temple, in his piety: Seek him as the *Maries* did in his Sepulchre, by the meditation of death: But ſtay not there, ſave onely to make a paſſage to life.

3. When you have lifted me up to the Croſſe (ſaith our Saviour) you ſhall know that I am the true Son of God. And indeed it is a great wonder that the infinit power of that

that Divinity would manifeſt it ſelf in the infirmity of the Croſſe. It was onely for God to perform this great deſign, and aſcend up to his throne of Glory, by the baſeſt diſgraces of the world. The good thief ſaw no other title or ſign of his kingdome, but onely his body covered over with bloud, and oppreſſed with dolours. He learned by that book of the Croſſe all the glory of Paradiſe: and he apprehended that none but God could endure with ſuch patience ſo great torments. If you will be children of God, you muſt make it appear by participation of his Croſſe, and by ſuffering tribulation: By that Sun our Eagle tries his young ones, he who cannot abide that ſhining ray ſprinkled with bloud, ſhall never attain to beatitude. It is not comely to ſee a head crowned with thorn, ſit in a rotten chair of delicaſies.

Aſpirations.

O Bleſſed Saviour who doſt lift up all the earth with three fingers of thy power, raiſe up a little this ſinfull maſſe of my body which weighs down it ſelf ſo heavily. Give me the wings of an Eagle to fly after thee, for I am conſtantly reſolved to follow thee, whitherſoever thou goeſt: for though it ſhould be within the ſhadow of death, what can I fear being in the arms of life? I am not of my ſelf, nor of the world, which is ſo geeat a de-

ceiver. Since I am thine by ſo many titles, (which bind me to adoration) I will be ſo in life, in death, in time, and for all eternity. I will take part of thy ſufferings, ſince they are the ſcarfs of our Chriſtian warfare. Tribulation is a moſt excellent engine; the more a man is kept under, the higher he mounts: He deſcends by perfect humility, that he may aſcend to thee by the ſteps of glory.

The Goſpel for Tueſday the ſecond week in Lent, S. *Matthew* the 23.

Jeſus ſaid, the Phariſees ſit in *Moſes* chair, believe therefore what they ſay.

THen Jeſus ſpake to the multitudes and to his Diſciples, ſaying, upon the chair of Moſes *have ſitten the Scribes and Phariſees. All things therefore whatſoever they ſhall ſay to you obſerve ye and do ye: but according to their works do ye not, for they ſay and do not: for they bind heavy burthens and importable, and put them upon mens ſhoulders, but with a finger of their own they will not move them. But they do all their works for to be ſeen of men for they make broad their Phylacteries, and enlarge their fringes. And they love the firſt places at ſuppers, and the firſt chairs in the Synagogues, and ſalutations in the market place,*

and

and to be called of men Rabbi: But be not you called Rabbi; for one is your Maſter, and all you are brethren, And call none father to your ſelf upon earth, for one is your Father, he that is in Heaven, neither be ye called Maſters, for one is your Maſter, Chriſt: be that is the greater of you ſhall be your ſervitour. And he that exalteth himſelf ſhall be humble: and he that humbleth himſelf ſhall be exalted.

Moralities.

1. IT is a very dangerous errour to think that our Saviour in this Goſpel had a purpoſe to introduce an Anarchy, and to make all men equall. He ſheweth in many places, that he would have Kings, Princes, Magiſtrates, Fathers and Doctours. But he would not have men to come to honours by a vain ambition, nor others to honour them but onely as they have dependency upon the power of God Almighty. Let every ſoul (ſaith the Apoſtle) be ſubject to higher powers, for there is no power but it cometh from God: He gives us ſuperiours not for us to judge, but to obey them. If a man cannot approve their manners, he muſt at leaſt reverence the character of their authority. They ſhould be good Chriſtians for themſelves, but they are ſuperiours for us. He that reſiſteth their power, doth reſiſt God who ordained them. And all the great evils happening by hereſies

and rebellions, proceed from no other fountain, but from contempt of powers eſtabliſhed by the decree of heaven: A man may pretend zeal, but there is no better ſacrifice then that of obedience. If great perſons abuſe their offices, God will find it out, and as their dignities are great, ſo their puniſhment ſhall be anſwerable.

2. One of the greateſt diſorders of this life is, that we go for the moſt part outwardly to pleaſe the world, and are little carefull of a good inward application of our ſelves to pleaſe God. In ſtead of taking the way of Gods Image (from whence we all come) we are content to have virtues onely by imagination, and vices in their true eſſence. *Nembroth* profeſſed himſelf a ſervant of the true God, and yet adored the fire in ſecret. Jeſus hath many worſhippers in words, but few in truth. Some ſtand upon formalities, others upon diſguiſed habits, others amuſe themſelves about ceremonies, others go as upon certain ſprings to make themſelves counted wiſe. Moſt men would ſeem what they are not, and much troubled to be ſeen what they are. All their time doth paſſe in faſhions and countenances; but death and Gods judgements take off all thoſe maskes.

3. To ſay that we have ſeen a man exteriouſly devout and ſpirituall (except he be ſo inwardly) is to ſay, we have ſeen a houſe with-

without a foundation, a tree without a root, a veſſell move upon the ſea without a bottome, and an excellent clock without a ſpring. For the ſame which the foundation is to a houſe, the root to a tree, the bottome to a ſhip, and the ſpring to a clock, the ſame is a mans interiour life to all virtue. What is a man the better who reſembles window cuſhions which are covered with velvet, and ſtuft with hay; or to be like the picture of *Diana*, in *Homers* Iland, which wept to ſome, and laught to others. A little ſpark of a good conſcience is better then all the lights of the world. Why do we crucifie our ſelves with ſo many diſſimulations, ſo many ceremonies, ſo many enforcements upon our natures, to ſerve and pleaſe men, onely to get ſmoke? He that ſows wind (ſaith the Prophet) ſhall reap a ſtorm. Let us live to our ſelves in the purity of a good conſcience, and of a perfect humility; if we deſire to live for ever with God. Thoſe ſhadows of falſe devotion proceed from the leaves of that figtree, wherewith *Adam* and *Eve* covered their nakedneſſe: do not we know that hypocriſie is the ſame thing to virtue, which painting is to faces? and that it is the very moth which devours ſanctity, and will at the day of judgement make all thoſe appear naked, which to the world ſeem well apparrelled.

Aſpirations.

O God of all truth, wherefore are there ſo many fictions, and counterfeit behaviours? Muſt we alwayes live to pleaſe the eyes of others, and runne after the ſhadow of vanity, which leaves nothing but illuſion within our eyes, and corruption in our manners. I will live unto thee (O fountain of lives) within whom all creatures have life. I will retire my ſelf into my own heart, and negotiate with it by the ſecret feeling of a good conſcience, that I may treat with thee. What need I the eyes of men, if I have the eyes of God? They alone are ſufficient to do me good, ſince by their aſpect they give happineſſe to all the Saints. I will ſeek for thee (O my beloved Lord) from the break of day, till the dead time of the night. All places are ſolitary where thou art not, and where thou art, there onely is the fulneſſe of all pleaſures.

The Goſpel for Wedneſday, the ſecond week in Lent, S. *Mat.* 20.

The requeſt of the wife of *Zebedee* for her ſonnes *James* and *John*

AND Jeſus going up to Jeruſalem, took the twelve Diſciples ſecretly, and ſaid to them, behold

behold we go up to Jeruſalem, and the Son of man ſhall be delivered to the chief Prieſts and to the Scribes, and they ſhall condemne him to death, and ſhall deliver him to the Gentiles to be mocked, and ſcourged, and crucified, and the third day he ſhall riſe again.

Then came to him the mother of the ſonnes of Zebedee *with her ſonnes, adoring and deſiring ſomething of him: who ſaid to her, what wilt thou? She ſaith to him, Say that theſe my two ſonnes may ſit one at thy right hand, and one at thy left hand in thy Kingdome. And Jeſus anſwering ſaid, you know not what you deſire. Can ye drink of the cup that I ſhall drink of? They ſay to him we can. He ſaith to them, My cup indeed you ſhall drink of: but to ſit at my right hand and left, is not mine to give to you, but to whom it is prepared of my Father.*

Moralities.

1. WHat a ſhort life have we, and yet ſuch large and vaſt ambitions? We fear every thing like mortall men, and yet deſire all, as if we ſhould be immortall upon earth. It is a ſtrange thing to obſerve how the deſire of honour ſlides even amongſt the moſt refined devotions. Some one is counted an Angell of heaven amongſt men, who hath not forſaken his pretences upon earth. Ambition ſleeps in the

the boſomes of perſons conſecrated for the Altars. It overthrows ſome whom luxury could not ſtir; and moves thoſe whom avarice could not touch. We deſire all to be known, and to ſeem what we are not: but this ſeeming is that which doth bewitch us. All paſſions grow old and weaker by age; onely the deſire of worldly riches and honours, is a ſhirt which we never put off till we come to the grave. Why do we ſo extremely torment our poor life, by running after this ſhadow of honour, which we cannot follow without trouble, nor poſſeſſe without fear, nor loſe without ſorrow? Is it not aſtrange folly that men love ſuch vanities till the very laſt inſtant of their own ruines, and fear nothing, ſo they may tumble into precipices of gold and ſilver?

2. What great pains you take for theſe children, as if they did not more belong to God then you: you caſt day and night where to place them when the providence of God (which is the great Harbinger of the world) hath already markt their lodgings. One is ſettled in a good Religious courſe, another in the grave, another perhaps ſhall have more then is neceſſary to make him a good man. *Eve* imagined that her ſonne *Cain* (having all the world) would have become ſome great God, when ambition made him a devil incarnate. You ſhall rarely make your children

dren great Saints by getting them great honours. You desire they should possesse all that which overthrows them; and pretending to make a building with one hand, you destroy it with the other. By all your earnest wishes, and all your laborious endeavours (for advancement of your children) you effect nothing, but thereby give them inticements to pleasure and weapons for iniquity.

3. Whereupon should we build our ambitions, if not upon the bloud of the holy Lambe? At the foot of the Crosse we behold a God covered with bloud, crowned with thorns, and reproches, who warns us to be humble; and at the same time we egarly pursue worldly glory and ambition: We resemble that unhappy daughter of *Miltiades* who did prostitute herself under her fathers Trophees. By our unmeasurable hunting after honours amongst the ignominies of Jesus Christ, we abandon our selves to dishonour, and make no other use of the crosse, but onely to be a witnesse of our infidelity.

Aspirations.

AVoid, be gone you importunate cares of worldly goods and honours! you little tyrants which burn the bloud within our veines, and fill the most innocent pleasures of our life with bitter sorrows, what have I more

to

to do with you? My children ſhall be what God will. They ſhall be but too rich when they have virtue for their portion, and but too high when they ſhall ſee a true contempt of the world under their feet. God forbid that I ſhould go about any worldly throne upon the holy Lambs bloud, or that I ſhould talk of honours, when there is mention made of the holy croſſe. O Jeſus thou father of all true glories, thou ſhalt from henceforth be my onely crown. All greatneſſe where thou art not, ſhall to me be onely baſeneſſe, I will mount up to thee by the ſtairs of humility, ſince by thoſe thou cameſt down to me. I will kiſſe the paths of mount Calvary, which thou haſt ſprinkled with thy precious bloud, and eſteem the Croſſe, above all worldly things, ſince thou haſt conſecrated it by thy cruell pains; and brought us forth upon that dolorous bed to the day of thy eternity.

The Goſpel upon Thurſday the ſecond week in Lent, out of S. *Luke* 16.

Of the rich Glutton and poor Lazarus.

THere was a certain rich man, and he was clothed with purple and ſilk, and he fared every day magnifically. And there was a certain begger

begger called Lazarus, that lay at his gate full of sores, desiring to be filled of the crums that fell from the rich mans table, but the dogs also came, and licked his sores. And it came to passe that the begger died, and was carried of the Angels into Abrahams bosome. And the rich man also died, and he was buried in hell, and lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosome. And he crying said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger into water, for to cool my tongue, because I am tormented in this flame. And Abraham said to him, son remember that thou didst receive good things in thy life time, and Lazarus likewise evill: but now he is comforted, and thou tormented. And beside all these things, betweene us and you there is fixed a great Chaos: that they which will passe from hence to you, may not, neither go from thence hither. And he said, then, father, I beseech thee that thou wouldest send him unto my fathers house, for I have five brethren, for to testifie unto them, lest they also come into this place of torments. And Abraham said to him, they have Moses and the Prophets: let them hear them. But he said, no, father Abraham, but if some man shall go from the dead to them, they will do penance. And he said to him, if they hear not Moses and the Prophets, neither if one shall rise again from the dead, will they believe.

Mora-

Moralities.

1. A Rich man and a poor meet in this world, the one loden with treaſures the other with ulcers. They both meet in the other world, the one in a gulf of fire, the other in Abyſſe of delights: Their ends are as different as their lives were contrary: to teach us that he which ſhall conſider rightly, the end of all worldly ſinnes and vanities will have in horrour the deſire of them. And as there is nothing, for which godly poor men may not hope, ſo is there nothing which wicked rich men ſhould not fear. He that is proud of riches is proud of his burdens, and chains, but if he unload them upon the poor, he will be eaſed of his pain and ſecured in his way.

2. The life of man is a marvelous Comedy; wherein the greateſt part of our actions are plaid under a curtain, which the divine providence draws over them to cover us. It concealed poor *Lazarus* and kept him in obſcurity, like the fiſh which we never ſee till it be dead. But Jeſus draws the curtain, and makes himſelf the hiſtorian of this good poor man, ſhewing us the ſtate of his ſoul, of his body, of his life and death. He makes him appear in *Abrahams* boſome as within the temple of reſt and happineſſe, and makes him known to the rich man as to the treaſurer of hells riches. Are not we unworthy the name

which

which we carry, when we deſpiſe the poor, and hate poverty as the greateſt miſery? ſince the Sonne of God having once conſecrated it upon the throne of his Manger, made it ſerve for his ſpouſe during life, and his bride-made at the time of his death.

3. This rich glutton dreamed, and at the end of his dream found himſelf buried in hell. All thoſe pomps of his life, were ſcattered in an inſtant as ſo many nocturnall illuſions, and his heart filled with eternall grief and torment. His firſt miſery is a ſudden, unexpected and hideous change from a huge ſea of delicacies, into an unſufferable gulf of fire: where he doth acknowledge that one of the greateſt vexations in miſery is to have been happy. Another diſaſter which afflicts him, is to ſee *Lazarus* in *Abrahams* boſome, to teach us that the damned are tormented by Paradiſe, even to the very loweſt part of hell; and that the moſt grievous of their torments is, they can never forget their loſſe of God. So ſaith *Theophilact* that *Adam* was placed over againſt the terreſtriall Paradiſe from whence he was baniſhed, that in his very puniſhment he might ſee the happineſſe he had loſt by his foul fault. Now you muſt adde to the reſt of his ſufferings the great Chaos which (like a diamond wall) is between hell and Paradiſe, together with the privation of all comfort; thoſe loſſes without

without remedy; that wheel of eternity, where death lasteth for ever, and the end begins again without ceasing, and the torments can never fail or diminish.

4. Do good with those goods which God hath given you, and suffer them not to make you wicked; but employ your riches by the hands of virtue: If gold be a child of the Sun, why do you hide him from his father? God chose the bosome of rich *Abraham*, to be the Paradise of poor *Lazarus*. So may you make the needy feel happinesse by your bounty; your riches shall raise you up, when they are trodden under your feet. The Prophet saith, you must sow in the field of Alms, if you desire to reap in the mouth of Mercy.

Aspirations.

O God of justice I tremble at the terrour of of thy judgements. Great fortunes of the world (full of honour and riches) are fair trees, oft-times the more ready for the ax: Their weight makes them apt to fall, and prove the more unhappy fuell for eternall flames. O Jesus, father of the poor, and King of the rich, I most humbly beseech thee never give my heart in prey to covetousnesse, which (by loading me with land) may make me forget heaven. I know that death must consume me to the very bones, and I shall then possesse nothing but what I have given for thee. Must

I then live in this world (like a Griffin) to hoard up much gold, and ſilver whereof I ſhall never have uſe, and ſtill be vexed with care how to preſerve it? O moſt mercifull Lord, ſuffer me not to be taught by hell fire, that which I may have neglected to learn out of thy Goſpel. I moſt heartily renounce all luxury and pomp of the world, and this carnall life, which would alwayes buſie it ſelf about my body. If thou be pleaſed to make me rich, *I* will be ſo for the poor; and if thou make me poor, I will make my ſelf rich in thee, who art the true riches of all thine elect.

The Goſpel upon Friday the ſecond week in Lent, S. *Matth.* 21.

Of the Maſter of a Vineyard whoſe ſon was killed by his Farmers.

A*Nother Parable hear ye: A man there was an houſholder, who planted a Vineyard, and made a hedge round about it, and digged in it a preſſe, and builded a tower, and let it out to husbandmen, and went forth into a ſtrange Country. And when the time of fruits drew nigh, he ſent his ſervants to the husbandmen, to receive the fruits thereof. And the husbandmen apprehending his ſervants, one they beat, another*

another they killed, and another they ſtoned. Again, he ſent other ſervants more then the former; and they did to them likewiſe. And laſt of all, he ſent to them his Son, ſaying, They will reverence my Son. But the husbandmen ſeeing the Son, ſaid within themſelves, This is the heir, come let us kill him, and we ſhall have his inheritance. And apprehending him, they caſt him forth out of the vineyard, and killed him. When therefore the Lord of the vineyard ſhall come, what will he do to thoſe husbandmen! They ſay to him, The naughty men he will bring to nought: and his vineyard he will let out to other husbandmen, that ſhall render him the fruit of their ſeaſons.

Jeſus ſaith to them, have you never read in the Scriptures, The ſtone which the builders rejected, the ſame is made into the head of the corner? By our Lord was this done, and it is marvellous in our eyes. Therefore I ſay to you, that the Kingdome of God ſhall be taken away from you, and ſhall be given to a Nation yielding the fruits thereof. And he that falleth upon this ſtone, ſhall be broken: and on whom it falleth, it ſhall all to bruiſe him. And when the chief Prieſts and Phariſees had heard his Parables, they knew that he ſpake of them. And ſeeking to lay hands upon him, they feared the multitudes: becauſe they held him as a Prophet.

Moralities.

Moralities.

WE have reaſon to fear all that is in us, yea even the gifts of God: All his favours are ſo many chains; If they bind us not to do our duty, they will bind us to the puniſhmenr due for that neglect. Our ſoul is given us by God as a thing borrowed from heaven, we muſt not be too prodigall of it. We muſt dig up ill roots as we do in land cultivated: The time will come, that we muſt render up the fruits; and ſhall we then preſent thorns? Examine every day how you profit. and what you do: draw every day a line, but draw it toward eternity. What can you hide from God who knows all? What can you repay to God who gives all? and how can you requite Jeſus who hath given himſelf?

2. How many meſſengers doth God ſend to our hearts without intermiſſion, and how many inſpirations which we reject? So many Sermons which we do not obſerve, and ſo many examples which we neglect. Jeſus comes in perſon by the Sacrament of the Altar, and we drive him from us, to crucifie him, when we place the Devil and Mortall ſin in his room. What other thing can we expect for reward of all theſe violences, but a moſt fearfull deſtruction, if ye do not prevent the ſword of juſtice by walking in the paths of Mercy? Our vanities which at firſt are like ſmall threds, by the contempt of Gods grace, come

to

to be great cables of ſin. He that defers his repentance is in danger to loſe it, and will be kept out of the Ark with the croking Raven, ſince he hath neglected the mourning of the ſorrowfull Dove.

3. It is a moſt horrible thing to ſee a ſoul left to it ſelf, after it hath ſo many times forſaken the inſpirations of God. It becomes a deſolate vineyard, without incloſure. The wild Boar enters into it and all unclean and ravenous creatures do there ſport and leap without controle. God hangs clouds over it but will let no drop of water fall upon it. The Sun never looks upon it with a loving eye: all there, is barren, venemous, and near to hell. Therefore above all things we muſt fear to be forſaken of God. Mercy provoked, changes it ſelf into ſevere Juſtice. All creatures will ſerve (as Gods inſtruments) to puniſh a fugitive ſoul, which flies from him by her ingratitude, when he draws her to him by the ſweetneſſe of his benefits.

Aſpiration.

ALas, O great father of the worlds family, I am confounded to ſee thy vineyard ſo ill ordered, made ſo barren and ſpoyled. My paſſions domineer, like wild beaſts, and devours the fruits due to thy bounty. I am heartily ſorry I have ſo little eſteemed thy graces, and to have preferred all that (which makes

me

me contemptible) before thee. I do this day renounce all the abuſes of my ſoul. I will grow and proſper under thy bleſſings: I will flouriſh under thy aſpect, and fructifie under thy protection. Command onely thy graces and ſweet dews of heaven (which are as paps of thy favours) to rain upon me and water this rotten trunk of my heart. Speak to that eye of love; that beautifull eye of Jeſus that it will ſhine upon me but once with that ray, which doth make ſouls happy for ever.

The Goſpel upon Saturday the ſecond week in Lent, S. *Luke* 15.

Of the prodigall Child.

AND *he ſaid, a certain man had two ſons; and the younger of them ſaid to his father, Father, give me the portion of ſubſtance that belongeth to me: and he divided unto them the ſubſtance. And not many dayes after, the younger ſon gathering all his things together, went from home into a far Countrey, and there he waſted his ſubſtance, living riotouſly. And after he had ſpent all, there fell a ſore famine in that Country, and he began to be in need: and he went and cleaved to one of the*

the Citizens of that Countrey, and he ſent him into his Farm to feed ſwine. And he would fain have filled his belly of the huſks that the ſwine did eat, and no body gave unto him. And returning to himſelf, he ſaid, How many of my fathers hirelings have abundance of bread, and I here periſh for famine? I will ariſe, and will go to my father, and ſay to him, Father, I have ſinned againſt heaven, and before thee, I am not now worthy to be called thy ſon, make me as one of thy hirelings. And riſing up he came to his father; and when he was yet far off, his father ſaw him, and was moved with mercy, and running to him, fell upon his neck and kiſſed him. And his ſon ſaid to him Father, I have ſinned againſt heaven and before thee, I am not now worthy to be called thy ſon. And the father ſaid to his ſervants, Quickly bring forth the firſt ſtole, and do it on him, and put a ring upon his hand, and ſhoos upon his feet, and bring the fatted calf, and kill it, and let us eat and make merry, becauſe this my ſon was dead, & is revived; was loſt, & is found. And they began to make merry. But his elder ſon was in the field, and when he came and drew nigh to the houſe, he heard muſick & dancing: & he called one of the ſervants, and asked what theſe things ſhould be? And he ſaid to him, Thy brother is come, and thy father hath killed the fatted calf, becauſe he hath received him ſafe. But he had indignation, & would not go

in.

in. His father therefore going forth, began to desire him. But he answering, said to his father, Behold, so many years do I serve thee, & I never transgressed thy commandment, and thou didst never give me a kid to make merry with my friends. But after that thy sonne, this that hath devoured his substance with whores, is come, thou hast killed for him the fatted calf. But he said to him, Soune, thou art alwayes with me, and all my things are thine. But it behoved us to make merry and be glad, because this thy brother was dead, and is revived; was lost, and is found.

Moralities.

1. THis parable is a true table expressing the excursions of a prodigall soul and her return to the mercy of God by the way of repentance. Note that the first step which she trode toward her own destruction (as *Cain* did) was her departing from God, not by changing of place, but of heart. It departed from the chiefest light, which made it fall into an eclipse of reason and so into profound darknesse. She diverted her self from the greatest bounty, which made her encline toward all wickednesse (being strayed from her soveraign being) which made her become just nothing.

2. She continued in sinne, as in a countrey which was just nothing, where she was vexed

on all ſides with diſquiet, with cares, with fears and diſcontents. All ſins toſſe their followers, as the ball is to toſſed at Baloon. Vanity ſends them to pride: pride to violence; violence to avarice: avarice to ambition, ambition to pomp and riot: pomp to gluttony: gluttany to luxury: luxury to idleneſſe: idleneſſe to contempt and poverty, and that poverty brings them to all worldly miſery. For all miſchiefs follow a wicked ſoul which departing from God thinks to find a better condition.

3. Affliction opens the eyes of man, and makes him come to himſelf that he may the better return to God. There is no journey ſo farre as when a man departs from himſelf, not by place but by manners. A ſea of Licentiouſneſſe interpoſeth it ſelf between his ſoul and innocence, to divorce her from the way of goodneſſe: But Gods grace is a burning wind, which dries it up; and having brought man to himſelf, takes him by the hand and leads him even to God.

4. O what a happy thing it is to conſider the effects of Gods mercy in the entertainment of the good father to his prodigall ſon: The one had loſt all which he had of a good ſonne: but the other had not loſt what belonged to a good father. The ſonne had yet ſaid nothing, when fatherly affection pleaded for him in the heart of his father; who felt the dolours of a ſpirituall labour; and his entrails

entrails were moved to give a ſecond birth to his ſonne. Though he were old, yet he went the pace of a young man: Charity gives him wings to flie to the embracements of his loſt child. He is moſt joyfull of all that comes with him, even of his very poverty. This without doubt ſhould give us a marvellous confidence in Gods mercy, when we ſeek it with hearty repentance. It is a ſea of bounty which waſheth away all that is amiſſe. Since he hath changed the name of maſter into that of father, he will rather command by love, then raign by a predominant power. No man ought to diſpair of pardon except he, who can be as fully wicked as God is good, none is ſo mercifull as God, none is ſo good a father as he: for when you may have loſt your part of all his virtues, you can never (while you live) loſe the poſſibility of his mercy. He will receive you between his arms without any other reaſon but your return by repentance.

5. The ſame Parable is alſo a true glaſſe ſhewing the life of thoſe young unthrifts, who think they are born onely for ſport, for their bellies and for pleaſure. They imagine their fathers keep for them the golden mines of Peru; and their life being without government, their expences are without meaſure. Some of them runne through the world, they wander into all places, but never enter

into conſideration of themſelves. They return from forrain parts, loden with debts, and bring home nothing but ſome new fantaſticall faſhions, irps, cringes, and corantoes. There are many of them in whom pride and miſery continue inſeparable, after they have loſt their money and their brains. Their fathers are cauſes of their faults, by gathering ſo much wealth for thoſe, who know not how to uſe. Yet if they have the true repentance of the prodigall child, he muſt not deny them pardon: But mercy muſt not be had of thoſe who ask it by ſtrong hand, or ſeek it by a counterfeit ſorrow.

Aſpirations.

IT is an accurſed wandring to travell into the countrey of nothing. Where pleaſure drops down as water from a ſtorm; the miſerable conſequences whereof have leaden feet, which never remove from the heart. Good God what a countrey is that, where the earth is made of quickſilver, which ſteals it ſelf from under our feet when we think to tread upon it. What a countrey is that where if a man gather one bud of roſes, he muſt be forced to eat a thouſand thorns, and be companion with the moſt naſty, filthy beaſts in their ſtinking ordures, and be glad to eat of their loathſome draffe for want of other meat. Alas, I have ſurfetted, and ſuch a miſery as this,

this, is neceſſary to make me remember the happineſſe which I poſſeſſed in thy houſe: O mercifull Father behold my prodigall ſoul which returns to thee and will have no other advocate but thy goodneſſe; which as yet pleads for me within thy heart. I have conſumed all which I had, but I could not conſume thy mercy. For that is as an Abyſſe which ſurpaſſeth that of my ſins, and miſeries. Receive me as a mercenary ſervant, If I may not obtain the name of a ſonne. Why ſhouldſt not thou receive that which is thine, ſince the wicked ſpirits have taken that which was not theirs? Either ſhew me mercie, or elſe ſhew me a heart more fatherly then thine, and if neither earth nor heaven can find the like, to whom wouldſt thou have me go but to thy ſelf, who doeſt not yet ceaſe to call me?

The Goſpel upon the third Sunday in Lent. S. *Luke* 11.

Jeſus caſt out the Devil which was dumbe.

AND he was caſting out a devil, and that was dumbe. And when he had caſt out the devil, the dumbe ſpake, and the multitudes marvelled. And certain of them ſaid, in Belzeebub the Prince of Devils he caſteth out Devils. And others tempting, asked him a ſign

into conſideration of themſelves. They return from forrain parts, loden with debts, and bring home nothing but ſome new fantaſticall faſhions, irps, cringes, and corantoes. There are many of them in whom pride and miſery continue inſeparable, after they have loſt their money and their brains. Their fathers are cauſes of their faults, by gathering ſo much wealth for thoſe, who know not how to uſe. Yet if they have the true repentance of the prodigall child, he muſt not deny them pardon: But mercy muſt not be had of thoſe who ask it by ſtrong hand, or ſeek it by a counterfeit ſorrow.

Aſpirations.

IT is an accurſed wandring to travell into the countrey of nothing. Where pleaſure drops down as water from a ſtorm; the miſerable conſequences whereof have leaden feet, which never remove from the heart. Good God what a countrey is that, where the earth is made of quickſilver, which ſteals it ſelf from under our feet when we think to tread upon it. What a countrey is that where if a man gather one bud of roſes, he muſt be forced to eat a thouſand thorns, and be companion with the moſt naſty, filthy beaſts in their ſtinking ordures, and be glad to eat of their loathſome draffe for want of other meat. Alas, I have ſurfeited, and ſuch a miſery as this,

this, is neceſſary to make me remember the happineſſe which I poſſeſſed in thy houſe: O mercifull Father behold my prodigall ſoul which returns to thee and will have no other advocate but thy goodneſſe; which as yet pleads for me within thy heart. I have conſumed all which I had, but I could not conſume thy mercy. For that is as an Abyſſe which ſurpaſſeth that of my ſins, and miſeries. Receive me as a mercenary ſervant, If I may not obtain the name of a ſonne. Why ſhouldſt not thou receive that which is thine, ſince the wicked ſpirits have taken that which was not theirs? Either ſhew me mercie, or elſe ſhew me a heart more fatherly then thine, and if neither earth nor heaven can find the like, to whom wouldſt thou have me go but to thy ſelf, who doeſt not yet ceaſe to call me?

The Goſpel upon the third Sunday in Lent. S. *Luke* 11.

Jeſus caſt out the Devil which was dumbe.

AND he was caſting out a devil, and that was dumbe. And when he had caſt out the devil, the dumbe ſpake, and the multitudes marvelled. And certain of them ſaid, in Belzeebub the Prince of Devils he caſteth out Devils. And others tempting, asked him a ſign

from Heaven. But he ſeeing their cogitations, ſaid to them: Every Kingdome divided againſt it ſelf, ſhall be made deſolate, and houſe upon houſe ſhall fall. And if Satan alſo be divided againſt himſelf, how ſhall his Kingdome ſtand? becauſe you ſay, that in Belzebub I do caſt out Devils. And if I in Belzebub caſt out Devils; your children, in whom do they caſt out? Therefore they ſhall be your judges. But if I in the finger of God do caſt out Devils, ſurely the Kingdome of God is come upon you. When the ſtrong armed keepeth his court, thoſe things are in peace that he poſſeſſeth; but if a ſtronger then he come upon him, and overcome him, he will take away his whole armour, wherein he truſted, and will diſtribute his ſpoyls He that is not with me, is againſt me; and he that gathereth not with me, ſcattereth. When the unclean ſpirit ſhall depart out of a man, he wandreth through places without water, ſeeking reſt; and not finding, he ſaith, I will return into my houſe whence I departed. And when he is come, he findeth it ſwept with a beſome, and trimmed. Then he goeth and taketh ſeven other ſpirits worſe then himſelf, and entring in they dwell there. And the laſt of that man be made worſe then the firſt.

And it came to paſſe, when he ſaid theſe things, a certain woman lifting up her voyce out of the multitude, ſaid to him, Bleſſed is the womb that bare thee, and the paps that thou

thou didſt ſuck. But he ſaid, Yea rather, bleſſed are they that hear the word of God, and keep it.

Moralities.

1. THe Almond tree is the firſt which begins to flouriſh, and it is often firſt nipt with froſt. The tongue is the firſt thing which moves in a mans body, and is ſooneſt caught with the ſnares of Satan. That man deſerves to be ſpeechleſſe all his life, who never ſpeaks a word better then ſilence.

2. Jeſus, the eternall word of God, came upon earth to reform the words of man: his life was a lightning, and his word a thunder, which was powerfull in effect, but alwayes meaſured within his bounds. He did fight againſt ill tongues in his life, and conquered them all in his death. The gall and vinegar which he took, to expiate the ſins of this unhappy tongue, do ſhew how great the evill was, ſince it did need ſo ſharp a remedy. He hath cured by ſuffering his dolours, what it deſerved by our committing ſins. Other vices are determined by one act, the tongue goes to all: it is a ſervant to all malitious actions, and is generally confederate with the heart in all crimes.

3. We have juſt ſo much Religion as we have government of our tongues: A little thing ſerves to tame wild beaſts, and a ſmall

ſtern will ſerve to govern a ſhip; Why then cannot a man rule ſo ſmall a part of his body? It is not ſufficient to avoid lying, perjuries, quarrells, injuries, ſlanders and blaſphemies, ſuch as the Scribes and Phariſees did vomit out in this Goſpel againſt the purity of the Sonne of God. We muſt alſo repreſſe idle talk, and other frivolous and unprofitable diſcourſes. There are ſome perſons who have their hearts ſo looſe, that they cannot keep them within their breſts, but they will quickly ſwim upon their lips, without thinking what they ſay, and ſo make a ſhift to wound their ſouls.

4. Imitate a holy Father called *Siſus*, who prayed God thirty years together every day to deliver him from his tongue, as from a capitall enemy: You mall never be very chaſte of your body, except you do very well bridle your tongue. For looſneſſe of the fleſh proceeds ſometimes from liberty of the tongue: Remember your ſelf that your heart ſhould go like a clock, with all the juſt and equall motions of his ſprings; and that your tongue is the finger, which ſhews how all the hours of the day paſſe. When the heart goes of one ſide, and the tongue of another, it is a ſure deſolation of your ſpirits kingdome. If Jeſus ſet it once at peace and quiet, you muſt be very carefull to keep it ſo; and be very fearfull of relapſes. For the multiplying of long continued

tinued ſinnes, brings at laſt hell it ſelf upon a mans ſhoulders.

Aſpirations.

O Word incarnate, to whom all juſt tongues ſpeak, and after whom all hearts do thirſt and languiſh; chaſe from us all prating devils, and alſo thoſe which are dumb: the firſt provoke and looſe the tongue to ſpeak wickedly, and the other bind it when it ſhould confeſſe the truth. O peace-making *Solomon*, appeaſe the diviſions of my heart, and unite all my powers to the love of thy ſervice. Deſtroy in me all the marks of Satans Empire, and plant there thy Trophees and Standards, that my ſpirit be never like thoſe devils which ſeek for reſt, but ſhall never find it. Make me preſerve inviolable the houſe of my conſcience, which thou haſt cleanſed by repentance, and clothed with thy graces: that I may have perſeverance to the end without relapſes, and ſo obtain happineſſe without more need of repentance.

The Goſpel upon Munday the third week in Lent, S. *Luke* 4.

Jeſus is required to do Miracles in his own Countrey.

AND *he ſaid to them, Certes, you will ſay to me this ſimilitude, Phyſitian cure thy ſelf:*

as great things as we have heard done in Capharnaum, do also here in thy Countrey. And he said, Amen I say to you, that no Prophet is accepted in his own Country. In truth I say to you, there were many widows in the dayes of Elias in Israel, when the heaven was shut three years and six moneths, when there was a great famine made in the whole earth; and to none of them was Elias sent, but into Sarepta of Sidon, to a widow woman. And there were many Leopers in Israel under Elizeus the Prophet, and none of them made clean but Naaman the Syrian. And all in the Synagogue were filled with anger, hearing these things. And they rose, and cast him out of the City: and they brought him to the edge of the hill whereupon their City was built, that they might throw him down headlong. But he passing through the midst of them, went his way.

Moralities.

1. THe malignity of mans nature undervalueth all that which it hath in hand, and little esteems many necessary things because they are common. The Sun is not counted rare, because it shines every day, and the elements are held contemptible, since they are common to the poor as well as the rich. Jesus was despised in his own Countrey, because he was there known to all the world, and the disdain of that ungratefull Nation closed

cloſed the hands of his great bounty. Is it not a great unhappineſſe to be weary and tyred with often communicating? to be wicked becauſe God is good, and to ſhut up our ſelves cloſe, when he would impart himſelf to us: Men make little account of great benefits, and ſpirituall helps for that they have them preſent. They muſt loſe thoſe favours to know them well, and ſeek outrageouſly without effect, what they have kickt away with contempt, becauſe it was eaſily poſſeſt.

2. The choices and elections of God are not to be comprehended within our thoughts, but they ſhould be adored by our hearts. He is Maſter of his own favours, and doth what he will in the Kingdomes of Nature, Grace, and Glory. He makes Veſſels of Potters earth, of gold and ſilver. He makes Holydaies and Working daies (ſaith the Wiſeman) his liberalities are as free to him, as his thoughts. We muſt not examine the reaſon why he doth elevate ſome, and abaſe others. Our eye muſt not be wicked, becauſe his heart is good. Let us content our ſelves that he loves the humble, and to know, that the loweſt place of all, is moſt ſecure. No man is made reprobate without juſtice, no man is ſaved without mercy. God creates men to repair in many, that which he hath made; and alſo to puniſh in the perſons of many, that which he hath not made.

3. Jeſus

3. Jeſus doth not cure his brethren and yet cures ſtrangers; to ſhew that his powers are not tied to any nation but to his own will, So likewiſe the graces of God are not to be meaſured according to the nature of him who receives them, but by the pure bounty of him who gives them. The humility of ſome, doth call him, when the preſumption of others doth eſtrange him. The weak grounds of a dying law, did no good to the Jews, who diſdained the grace of Jeſus Chriſt: And that diſdain deprived them of their adoption; of the glory of the New Teſtament; of all the promiſes, and of all Magiſtracy. They loſt all becauſe they would keep their own wills. Let us learn by the grace of God to deſire earneſtly that good which we would obtain effectually. Perſons diſtaſted and ſurfetted cannot advance much in a ſpirituall life. And he that ſeeks after perfection coldly, ſhall never find it.

Aſpirations.

THy beauties (moſt ſweet Jeſus) are without ſtain, thy goodneſſe without reproch, and thy converſation without importunity. God forbid I ſhould be of the number of thoſe ſouls which are diſtaſted with Manna, and languiſh after the onions of Egypt. The more *I* taſte thee, the more I incline to do thee honour. Familiarity with an infinit

nit thing, begets no contempt but onely from thoſe whom thou doeſt diſpiſe for their own faults. O what high ſecrets are thy favours. O what Abyſſes are thy graces. We may wiſh and run: But except thou cooperate, nothing is done. If thou ceaſe to work, all is undone. I put all my happineſſe into thy hands: It is thou alone which knoweſt how to chuſe what we moſt need, by thy ſoveraign wiſdome and thou giveſt it by thy extream bounty.

The Goſpel upon Thurſday, the third week in Lent, S. *Matth.* 18.

If thy brother offend thee, tell him of it alone.

But if thy brother ſhall offend againſt thee, go and rebuke him betweene thee and him alone; if he ſhall hear thee, thou ſhalt gain thy brother: and if he will not hear thee, joyn with thee beſides, one or two, that in the mouth of two or three witneſſes every word may ſtand. And if he will not hear them, tell the Church: and if he will not hear the Church, let him be to thee as the Heathen and the Publican. Amen, I ſay to you, whatſoever yee ſhall bind upon earth, ſhall be bound alſo in heaven: and whatſoever ye ſhall looſe upon earth, ſhall be looſed alſo in heaven. Again I ſay to you, that if two

of

of you ſhall conſent upon earth, concerning every thing whatſoever they ask, it ſhall be done to them of my Father which is in heaven: for where there be two or three gathered in my name, there am I in the midſt of them.

Then came Peter unto him, and ſaid, Lord, how often ſhall my brother offend againſt me, and I forgive him? untill ſeven times? Jeſus ſaid to him, I ſay not to thee untill ſeven times, but untill ſeventy times ſeven times.

Moralities.

1. THe Heavens are happy that they go alwayes in one meaſure and in ſo great a revolution of ages, do not make one falſe ſtep: but man is naturally ſubject to fail. He is full of imperfections and if he have any virtues he carries them like duſt againſt the wind or ſnow againſt the ſun. This is the reaſon which teaches him that he needs good advice

2. It is ſomewhat hard to give right correction, but much harder to receive it profitably. Some are ſo very fair ſpoken that they praiſe all which they ſee; and becauſe they will find nothing amiſſe, they are ordinarily good to no body. They ſhew to thoſe whom they flatter, their virtues in great, and their faults in little; they will ſay to thoſe who are plunged in great diſorders, they have no other fault, but that they are not

ſuf

ſufficiently carefull of their own health. Others do correct with ſuch ſharpneſſe and violence that they wound their own hearts to cure other mens, and ſeem to have a greater mind to pleaſe their own paſſions, then to amend thoſe whom they would inſtruct. Correction ſhould be accompanied with ſweetneſſe but it muſt carry with all a little vigour, to make a right temper and to keep a mean between ſoftneſſe and auſterity. Jeſus in the Prophet *Iſai* is called both a rod and a flower: to ſhew us (accordiug to *Origen*) that he carries ſeverity mingled with ſweetneſſe; to uſe either of them according to the diverſity of perſons.

3. *It* is not a very eaſie thing to receive brotherly correction patiently, we are ſo farre in love with being well thought of. And after we have loſt the tree of life, (which is virtue it ſelf) we would keep the bark of it, which is onely reputation. All ſhadows proceed from thoſe bodies upon which ſomewhat ſhines; honour is the child of a known virtue: and many, when they cannot get one lawfull, are willing to have a Baſtard. This is the cauſe why ſo many reſemble thoſe ſerpents, which requite them with poiſon, who ſing to them pleaſant ſongs. Whatſoever is ſpoken to inſtruct them, makes them paſſionate, and dart out angry ſpeeches againſt thoſe, who ſpeak to them mild and gentle words

words of truth, and tending to their ſalvation. Reſt aſſured you can never get perfection, except you count it a glory to learn, and diſcover your own imperfections.

4. There is nothing of more force then the prayers of juſt men: which are animated by the ſame ſpirit, and cimented together with perfect concord. They are moſt powerfull both in heaven and earth. When they deſire what God will, they are alwayes heard; if not according to the wiſhes of their own nature, yet according to the greater profits of his grace. He is alwayes happy, who hath that which he would; becauſe he knows how to wiſh what is fitting, and finds means to obtain what he deſires, by reaſon of his abſtinence from coveting that which cannot be had.

5. We muſt not offer to limit our goodneſſe, but as it comes from an infinit God, we ſhould make it as near being infinit as we can. He gives the lie to virtues, who will reduce them to a certain number. We muſt never be weary of well doing, but imitate the the nature of celeſtiall things which never make any end but to begin again.

Aſpirations.

O God what ſpots are in my ſoul, and how little do I look into my own imperfections? Wilt thou never ſhew me to my ſelf (for ſome

ſome good time) that *I* may cure my ſelf, by horrour of ſeeing what *I* am, ſince I do ſo often wound my ſelf, by being too indulgent to my own naughty affections. It is a great offence to break the glaſſe which repreſenteth me to my ſelf by brotherly correction, and to think I ſhall commit no more ſinnes when no body will take liberty to reprove me. I will humble my ſelf to the very duſt, and mount up to thy glory by contempt of my own baſeneſſe: Alas, muſt my ſoul be alwayes ſo far in love with it ſelf, that it cannot ſuffer the remonſtrance of a friend? how will it then endure the tooth of an enemy? what can ſhe love being ſo partiall to her ſelf, if ſhe do not love moſt ugly darkneſſe, O, my redoubted Maſter, I fear thine eyes which ſee thoſe obſcurities, which the fooliſh world takes to be brightneſſe. If *I* cannot be alwayes innocent, make me at leaſt acknowledge my ſelf faulty, that *I* may know my ſelf as I am; to the end thou mayeſt know me for an object capable of thy mercy.

The

The Goſpel upon Wedneſday the third week in Lent, Saint *Matthew* 15.

The Phariſees asked Jeſus, Why do thy Diſciples contradict ancient Traditions?

THen came to him from Jeruſalem, Scribes and Phariſees, ſaying, Why do thy Diſciples tranſgreſſe the tradition of the ancients? For they waſh not their hands when they eat bread. But he anſwering, ſaid to them, Why do you alſo tranſgreſſe the commandement of God for your tradition? For God ſaid, Honour father and mother: and he that ſhall curſe father or mother, dying let him dy. But you ſay, Whoſoever ſhall ſay to father or mother, The gift whatſoever proceedeth from me, ſhall profit thee, and ſhall not honour his father or his mother: and you have made fruſtrate the commandment of God for your own tradition. Hypocrites, well hath Eſay propheſied of you, ſaying, This people honoureth me with their lips, but their heart is far from me. And in vain do they worſhip me, teaching doctrines and commandments of men.

And having called together the multitudes unto him, he ſaid to them, Hear ye and underſtand, Not that which entreth into the mouth defileth a man, but that which proceedeth out of

of the mouth, that defileth a man. Then came his Disciples and said to him, Dost thou know that the Pharisees when they heard this word were scandalized? But he answering, said, All planting which my heavenly Father hath not planted, shall be rooted up. Let them alone, blind they are, guides of the blind: and if the blind be guide to the blind, both fall into the ditch. And Peter answering, said to him, Expound us this parable. But he said, Are you also as yet without understanding? Do you not understand, that all that entreth into the mouth, goeth into the belly, and is cast forth into the privie? But the things that proceed out of the mouth, come forth from the heart, and those things defile a man. For from the heart come forth evil cogitations, murders, advouteries, fornications, thefts, false testimonies, blasphemie: These are the things that defile: but to eat with unwashen hands, doth not defile a man.

Moralities.

1. THe spirit of man is wretched, and makes it self businesse by being disquieted with petty little things: and tormenting it self with formalities, whiles it lives in a deep neglect of all that which is most essentiall to her salvation. The Pharisees did place their perfections in washing themselves every hour of the day; in bearing writs of the Law upon their foreheads, and thorns upon their heels; but made

made no ſcruple to take away the honour due to fathers and mothers from their children; to make ſpoyl of the world by a ravenous avarice (which took upon it the apparance of piety) and to give up innocent bloud under ſhew of juſtice. The world doth now furniſh it ſelf with ſuch like devotions. Some make it a ſinne to look upon a fair flower with delight: to eat with a good appetite: to drink cool wine in hot weather: to burn a paper, upon which the name of Jeſus is written: to tread upon two ſtraws that lie a croſſe. But to ſet money to uſury, to remember injuries for ever, to keep a poor workmans wages, to oppreſſe the weak, to accuſe the innocent, to ſpoil miſerable perſons: Theſe are the little ſins which paſſe for virtues in this world. Aſſure your ſelf that ſuch proceedings are abominable before God; and there can be no better devotion in the world then to have a true and right feeling of God, and to live in honeſty, not ſophiſticated, but ſuch as is produced out of the pure lights of nature. The conſcience of hypocrites is a ſpiders web, whereof no garment can ever be made. Hypocriſie is a very ſubtil fault, and a ſecret poiſon, which kills other virtues with their own ſwords.

2. Jeſus is our great Maſter, who hath abridged ſix hundred and thirteen Precepts of the old Teſtament within the Law of love. Do but love (ſaith Saint *Auguſtine*) and do what

what you will: but then your love must go to the right fountain, which is the heart of God. It is in him you must cherish and honour your neerest friends; and for him also you are bound to love even your greatest enemies. Be not afraid to shew him your heart stark naked, that he may pierce it with his arrows; for the wounds of such an archer are much more precious then rubies. You shall gain all by loving him; and death it self, which comes from this love, is the gate of life. If you love him truly, you will have the three conditions of love, which are, to serve him, to imitate him, and to suffer for him. You must serve him with all fidelity in your prayers, and all your actions: you must imitate him (what possibly you can) in all the passages of his life; And you must hold it for a glory to participate (with a valiant patience) all the fruits of his Crosse.

Aspirations.

O Great God, who judgest all hearts, and doest penetrate the most secret retirements of our consciences, drive away from me all counterfeit Pharisaicall devotions, which are nothing but shews, and cannot subsist but by false apparencies. O my God, my Jesus, make me keep the Law of thy love, and nothing else. It is a yoke which brings with it more honour then burden; It is a yoke which hath

hath wings, but no heavineſſe: Make me ſerve thee (O my Maſter) ſince thou beholdeſt the ſervices of all the Angels under thy feet: Make me imitate thee (O my Redeemer) ſince thou art the originall of all perfections: make me ſuffer for thee (O King of the afflicted) and that *I* may not know what it is to ſuffer, by knowing what it is to love.

The Goſpel upon Thurſday the third week in Lent, S. *Luke* 4.

Jeſus cured the Feaver of *Simons* Mother in law.

AND Jeſus riſing up out of the Synagogue, entred into Simons houſe, and Simons wives mother was holden with a great Feaver, and they beſought him for her. And ſtanding over her, he commanded the Feaver, and it left her: And incontinent riſing, ſhe miniſtred to them. And when the Sun was down, all that had diſeaſed of ſundry maladies, brought them to him: But he impoſing hands upon every one, cured them. And Devils went out from many, crying and ſaying, that thou art the Son of God. And rebuking them, he ſuffered them not to ſpeak that they knew he was Chriſt. And when it was day, going forth he went into a deſart place, and the multitudes ſought him, and came

even unto him : and they held him, that he ſhould not depart from them. To whom he ſaid, That to other Cities alſo muſt I Evangelize the Kingdome of God : becauſe therefore I was ſent. And he was preaching in the Synagogues of Galilee.

Moralities.

1. A Soul within a ſick body, is a Princeſſe that dwels in a ruinous houſe : Health is the beſt of all temporall goods ; without which, all honors are as the beams of an eclipſed Sun : Riches are unpleaſing, and all pleaſures are languiſhing. All joy of the heart ſubſiſts naturally in the health of the body. But yet it is true, that the moſt healthfull perſons are not alwayes the moſt holy. What profit is there in that health, which ſerves for a provocation to ſinne, for an inticement to worldly pleaſure, and a gate to death ? The beſt ſouls are never better nor ſtronger, then when their bodies are ſick : their diſeaſes are too hard for their mortall bodies, but their courage is invincible. It is a great knowledge to underſtand our own infirmities. Proſperity keeps us from the view of them, but adverſity ſhews them to us. We ſhould hardly know what death is, if ſo many diſeaſes did not teach us every day that we are mortall. *Semiramis* the proudeſt of all Queens had made a law whereby ſhe was to be adored in ſtead of all the

the gods, but being humbled by a great ſickneſſe, ſhe acknowledged her ſelf to be but a woman.

2. All the Apoſtles pray for this holy woman which was ſick, but ſhe herſelf asked nothing, nor did complain of any thing. She leaves all to God, who is onely Maſter of life and death. She knew that he which gives his benefits with ſuch bounty, hath the wiſdome to chuſe thoſe which are moſt fit for us. How do we know whether we deſiring to be delivered from a ſickneſſe, do not ask of God to take away a gift which is very neceſſary to our ſalvation? That malady or affliction which makes us diſtaſte worldly pleaſures, gives us a diſpoſition to taſte the joyes of heaven.

3. How many ſick perſons in the heat of a Feaver promiſe much, and when they are well again perform nothing. That body which carried all the marks of death in the face, is no ſooner grown ſtrong by health (which rejoyceth the heart and fills the vains with bloud) but it becomes a ſlave to ſin. The gifts of God (being abuſed) ſerve for nothing but to make it wicked; and ſo the ſoul is killed by recovery of the fleſh, But this pious woman is no ſooner on foot but ſhe ſerves the Authour of life and employes all thoſe limbs, (which Jeſus cured of the Feaver) to prepare ſome proviſions to refreſh him. He that will not uſe the treaſures of heaven with acknowledgement,

ment, deſerves never to keep them. When a man is recovered from a great ſickneſſe, as his body is renewed by health, ſo on the other ſide, he ſhould renew his ſpirit by virtue. The body (ſaith Saint *Maximus*) is the bed of the ſoul, where it ſleeps too eaſily in continuall health, and forgets it ſelf in many things. But a good round ſickneſſe doth not onely move, but turn over this bed, which maketh the ſoul awake, to think on her ſalvation, and make a totall converſion.

Aſpirations.

O Word Incarnate, all Feavers and Devils flie before the beams of thy redoubted face. Muſt nothing but the heat of thy paſſions alwayes reſiſt thy powers and bounties? To what maladies and indiſpoſitions am I ſubject? I have more diſeaſes in my ſoul then limbs in my body. My weakneſſe bends under thy ſcourges, and yet my ſinnes continue ſtill unmoveable. Stay (O benigne Lord) ſtay thy ſelf near me. Caſt upon my dull and heavy eyes, one beam from thoſe thine eyes, which make all ſtorms clear, and all diſaſters happy. Command that my weakneſſe leave me, and that I may ariſe to perform my ſervices due to thy greatneſſe, as I will for ever ow my ſalvation to thine infinit power and bounty.

The Goſpel upon Friday the third week in Lent, S. *John* 4.

Of the Samaritan woman at *Jacobs* Well, neer Sichar.

HE *cometh therefore into a Citie of Samaria, which is called Sichar, beſide the Maner that Jacob gave to Joſeph his ſoune. And there was there the fountain of Jacob. Jeſus therefore wearied of his journey, ſate ſo upon the fountain. It was about the ſixth hour.*

There cometh a woman of Samaria to draw water, Jeſus ſaith to her, Give me to drink: for his Diſciples were gone into the City to buy meats: therefore that Samaritan woman ſaith to him, How doſt thou being a Jew ask of me to drink, which am a Samaritan woman? for the Jews do not communicate with the Samaritanes. Jeſus anſwered and ſaid to her, If thou didſt know the gift of God, and who he is that ſaith unto thee, Give me to drink, thou perhaps wouldſt have asked of him, and he would have given thee living water. The woman ſaith to him, Sir, neither haſt thou wherein to draw, and the Well is deep. Whence haſt thou the living water? Art thou greater then our father Jacob who gave us the Well, and himſelf drank of it, and his children and his cattell. Jeſus anſwered, and ſaid to her, Every one that drink-

eth

eth of this water, ſhall thirſt again; but he that ſhall drink of the water that I will give him, ſhall not thirſt for ever: but the water that I will give him ſhall become unto him a fountain of water ſpringing up unto life everlaſting. The woman ſaith to him, Lord, give me this water, that I may not thirſt, nor come hither to draw.

Jeſus ſaith to her, Go call thy husband, and come hither. The woman anſwered and ſaid, I have no husband. Jeſus ſaith to her, Thou haſt ſaid well that I have no husband: for thou haſt had five husbands, and he whom thou now haſt, is not thy husband. This thou haſt ſaid truely.

The woman ſaith to him, Lord, I perceive that thou art a Prophet. Our fathers adored in this mountain, and you ſay, that Ieruſalem is the place where men muſt adore. Ieſus ſaith to her, Woman believe me, that the hour ſhall come, when you ſhall neither in this mountain, nor in Ieruſalem, adore the Father. You adore that you know not: we adore that we know; for ſalvation is of the Iews: but the hour cometh, and now is, when the true adorers ſhall adore the Father in ſpirit and veritie. For the Father alſo ſeeketh ſuch to adore him. God is a ſpirit, and they that adore him, muſt adore in ſpirit and verity. The woman ſaith to him, I know that Meſſias cometh, (which is called Chriſt) therefore when he cometh, he will

ſhew us all things. Ieſus ſaith to her, I am he that ſpeak with thee.

And incontinent his Diſciples came: and they marvelled that he talked with a woman. No man for all that ſaid, What ſeekeſt thou, or why talkeſt thou with her? The woman therefore left her water pot, and ſhe went into the Citie, and ſaith to thoſe men, Come and ſee a man that hath told me all things whatſoever I have done: Is not he Chriſt? They went forth therefore out of the Citie, and came to him.

In the mean time the Diſciples deſired him, ſaying, Rabbi, eat. But he ſaid to them, I have meat to eat which you know not. The Diſciples therefore ſaid one to another, hath any man brought him for to eat? Ieſus ſaith to them, My meat is to do the will of him that ſent me, to perfect his work. Do not you ſay, that yet there are foure moneths, and harveſt cometh? Behold, I ſay to you, lift up your eyes, and ſee the Countries, that they are white already to harveſt: And he that reapeth, receiveth hire, and gathereth fruit unto life everlaſting, that both he that ſoweth, and he that reapeth, may rejoyce together. For in this is the ſaying true, that it is one man that ſoweth, and it is another that reapeth. I have ſent you to reap that which you laboured not: others have laboured, and you have entered into their labours.

And

And of that Citie many believed in him of the Samaritanes, for the word of the woman giving testimony, that he told me all things whatsoever I have done. Therefore when the Samaritanes were come to him, they desired him that he would tarry there. And he tarried there two dayes. And many moe beleeved for his own word: and they said to the woman, That now, not for thy saying do we believe: for our selves have heard, and do know, that this is the Saviour of the world indeed.

Moralities.

1. THe God of all power is weary, the main sea desires a drop of salt water: the King of Angels becomes a suppliant for a little part of all that which is his own. This Gospel shews us clearly the love of God toward humane nature and the infinit zeal which he hath to the salvation of souls. Is it not a thing which should load us with confusion, to see that he who is filled with all felicities hath onely one thirst, which is, that we should thirst after him? and that we should make chief account of that living water which he carrieth within his breast, which indeed properly is grace, the onely way to glory.

2. Behold the difference between *Iacobs* Well, and the Well of Jesus; between contentments of the world, and the pleasures of God. The Well of *Iacob* is common to men

and beasts; to shew unto us that a man which glorifieth himself of his sensual delights, makes a Trophee of his own basenes, and a triumph of his fault. It is just as if *Nebuchodoneser* forsaking his crown and throne (to transform himself into a beast) should brag that he had gotten a hansome stable, and very good hay. But the fountain of Jesus holds in it the water of graces, a wholesome water, pure and Christalline; which brings us to the society of Angels. The water of *Iacob* though it be but a water for beasts, yet it is hard to obtain: There are many which run mad after riches, honours and contentments of this world, and can never come to possesse them: They live in a mill, and gain nothing out of it, but the noise and dust. They turn round about upon the wheel of disquiet, and never rest. But if good fortune some times cast them a bone, there are a hundred dogs which strive to catch it. All their life is nothing but expectation, and their end onely despair. Whereas the Well of Jesus is open to all the world; he seeketh, he asketh, he calleth, he giveth *gratis* he requireth nothing of us but our selves, and would have us for no other reason but onely to make us happy. The Well of *Iacob* begetteth thirst, but doth not quench it. Do not you consider that the Samaritan woman left her pot there and did not drink? After so many fantomes and illusions, which do amuse worldlings,

they

they muſt part from the world with great thirſt. But the fountains of our Saviour free us from the deſire of all creatures, and do eſtabliſh within mans ſpirit, an object of which the heart can never loſe the delight. O happy Samaritan! (ſaith Saint *Ambroſe*) which left her pot empty, that ſhe might return full of Jeſus Chriſt. She did no wrong to her fellow citizens, for if ſhe brought no water to the town, yet ſhe made the fountain it ſelf come thither.

3. Is it not a ſhamefull thing that God ſhould ſeek us amongſt the heats of his love and ſufferings, deſireth nothing but us; is contented with the poſſeſſion of our heart, and yet we cannot be content with him? Shall not we forſake all the diſorders of a ſenſuall life which hinder the effect of Gods grace? Shall not we forſake and leave behind us our pitcher, bidding farewell to all thoſe occaſions which lead us to ſinne, to avoid that fire whereof we have reaſon to fear the ſmoke?

Aſpirations.

O (Unexhauſtible fountain of all beauties) that my ſoul hath been long alienated from thee. I have ſo many times run after the ſalt waters of worldly pleaſures and contentments, which have not ceaſed to kindle a wicked thirſt within my veins, in ſuch a violent proportion, that I could not quench it. But

now (O ſweet Saviour) my ſoul (being wearry and diſtaſted with all the fading delights of this tranſitory world) doth languiſh inceſſantly after thee. Whether the break of day begin to gild the mountains with his brightneſſe, whether the Sunne be advanced high in his courſe, or whether the night do caſt a dark vail over all mortall things. I ſeek and deſire thy entertainments, which are the onely ſweet Ideas of my ſoul. I plunge my ſelf within the contemplation of thy greatneſſe, I adore thy powers: The thirſt which torments me (by loving thee) is ſo precious, that I would not loſe it to drink Nectar; and I can never quench it, but in the ſtreams of thoſe delights and pleaſures, which proceed from the throne of the holy Lamb.

The Goſpell upon Saturday the third week in Lent, Saint *John* the 8.

Of the waman found in adultery.

AND Jeſus went into the mount Olivet, and early in the morning again he came into the temple, and the people came to him, and ſiting he taught them.

And the Scribes and Phariſees bring a woman taken in adultery, and they did ſet her in the midſt, and ſaid to him, Maſter, this woman was

was even now taken in adultery. And in the law Moſes commanded to ſtone ſuch. What ſayeſt thou therefore? and this they ſaid tempting him, that they might accuſe him. But Jeſus bowing himſelf down, with his finger wrote in the earth. When they therefore continued asking him, he lifted up himſelf, and ſaid to them, He that is without ſin of you, let him firſt throw the ſtone at her. And again bowing himſelf, he wrote in the earth. And they hearing, went out one by one beginning at the Seniors, and Jeſus alone remained, and the woman ſtanding in the midſt. And Jeſus lifting up himſelf, ſaid to her, Woman, where are they that accuſed thee? Hath no man condemned thee? who ſaid, No man, Lord. And Jeſus ſaid, Neither will I condemn thee. Go and now ſin no more.

Moralities.

1. MEn naturally love better to cenſure the life of another, then to examine their own. The Ravens accuſe Doves, and he ſits often upon a Tribunall to condemn vice, who doth lodge it in his heart. Many reſemble the Cocks which crow againſt a Baſilisk, and yet bear the ſeed of it in their intrails. Reaſon would alwayes, that we begin to reform others, by the cenſure of our own life. No word can carry ſuch life and vigour with it, as that which is followed by action. To talk all

and do nothing, is to build with one hand, and deſtroy with the other. The land of the living ſhall never be for thoſe, who have their tongues longer then their arms.

2. To what purpoſe is it to ſpeak good words, and yet lead an ill life? A man can neither hide himſelf from God nor himſelf: his conſcience is a thouſand witneſſes. Thoſe who were ready to lift up their hands to ſtone the adulterous woman, were diverted, and departed with confuſion, ſeeing their ſins written in the duſt, with certain figures to expreſſe them. If we could alwayes behold our own life before our eyes (as a piece of Tapiſtry) we ſhould there ſee ſo many Serpents amongſt flowers, that we would have more horrour of our own ſins, then will to cenſure thoſe who are like our ſelves.

3. God ſhews mercy, but will not ſuffer his mildneſſe to be abuſed, ſin muſt not print its ſteps upon his clemency. It is a falſe repentance for a man to act that which himſelf hath condemned; and after ſo many relapſes, to take but one fall into everlaſting pain. The ordinary Gloſſe obſerves, that our Saviour bended down, when he wrote upon the earth, to ſhew that the remembrance of our ſins lay heavy upon him: But when he began to pardon, he aroſe up; to teach us, what joy and comfort he takes in the Kingdome of his mercy.

Aſpirations.

Aſpirations.

O Soveraign Judge, who ſitteſt upon a Tribunall ſeat, born up with truth and power; make me rather judge mine own life, then cenſure the lives of others. Muſt I be full of eyes without, and blind within? Shew me my ſtains, and give me water to waſh them out. Alas, I am altogether but one ſtain, and thou art all purity. My ſoul is aſhamed to ſee it ſelf ſo dark before thy light, and ſo ſmutted over, before thine immortall whiteneſſe. Do not write me upon the ground, as a child of earth; write me in heaven, ſince I am the portion which thou haſt purchaſed with thy precious blood: Blot out my ſins, which are but too deeply graven upon my hands, and pardon, by thine infinit mercy, what thou mayeſt condemn by juſtice.

The Goſpel upon Sunday the fourth week in Lent, S. *John* 6.

Of the five Fiſhes, and two Barly loaves.

AFter theſe things Jeſus went beyond the Sea of Galilee, which is of Tiberias; and a great multitude followed him, becauſe they ſaw the ſigns which he did upon thoſe that were ſick. Jeſus therefore went up into the mountain, and there he ſate with his Diſciples.

And

And the Paſche was at hand, the feſtivall day of the Jews. When Jeſus therefore had lifted up his eyes, and ſaw that a very great multitude cometh to him, he ſaith to Philip, Whence ſhall we buy bread, that theſe may eat? and this he ſaid, tempting him, for himſelf knew what he would do. Philip anſwered him, two hundred peny-worth of bread is not ſufficient for them, that every man may take a little piece. One of his Diſciples, Andrew the brother of Simon Peter, ſaith to him, There is a Boy here that hath five Barly loaves, and two Fiſhes, but what are theſe among ſo many? Jeſus therefore ſaith, Make the men ſit down. And there was much graſſe in the place. The men therefore ſate down, in number about five thouſand. Jeſus therefore took the loaves, and when he had given thanks, he diſtributed to them that ſat. In like manner alſo of the Fiſhes, as much as they would. And after they were filled, he ſaid to his Diſciples, Gather the fragments that are remaining, leſt they be loſt. They gathered therefore, and filled twelve baskets with fragments of the five Barly loaves which remained to them that had eaten. Theſe men therefore when they had ſeen what a ſign Jeſus had done, ſaid, That this is the Prophet indeed that is to come into the world. Jeſus therefore when he knew that they would come to take him and make him a King, he fled again into the mountain himſelf alone.

Moralities.

Moralities.

1. WHat a happy thing it is to ſerve God, whoſe converſation is ſo worthy all love! See how he carried himſelf toward this poor multitude which followed him with ſuch zeal and conſtancy. It ſeems they were his children, that he carried them all upon his ſhoulders, that he had their names, their Countries, their qualities, and the conditions of their ſmall fortunes graven in his heart. He is ſo tender over them, he ſo afflicts himſelf about them, as a Shepherd over his poor flock. He inſtructs them, he ſpeaks to them of heavenly things, he heals their maladies, he comforts their ſadneſſe, he lifts his eyes up to heaven for them; and for them he opens his divine hands (the treaſures of Heaven) and nouriſhes them by a miracle, as they had wholly reſigned themſelves to him with ſuch abſolute confidence. O how are we cherriſhed by heaven, ſince God doth bind himſelf to help us! And we ſhould be unfaithfull not to truſt him, who makes nature it ſelf ſo faithfull to us. It is here much to be obſerved, that God doth no miracles for his own profit; he doth not change ſtones into bread in the Deſart to nouriſh himſelf after that long faſt which he did there make; but for his faithfull ſervants he alters the courſe of nature; and being auſtere to himſelf, he becomes indulgent to us; to teach us, that

we

we ſhould diſpoyl our ſelves of ſelf love, which ties us to our own fleſh, and makes us ſo negligent to our neighbour.

3. What precious thing is to be gotten by following the world, that we ſhould forſake Jeſus in the Deſart, and run after vain hopes at Court, and great mens houſes, where we pretend to make ſome fortune? How many injuries muſt a man diſſemble? How many affronts muſt he ſwallow? How many deadly ſweats muſt he endure to obtain ſome reaſonable condition? How many times muſt he ſacrifice his children, engage his own conſcience, and offer violences to others to advance the affairs of great men? And after many years ſervice, if any fore-aird or ruinous buſineſſe committed to his charge (in the purſuit whereof he muſt walk upon thorns) ſhall chance to miſcarry, all the fault muſt be laid upon a good officer; and if he prove unlucky, he ſhall ever be made culpable, and in the turning of a hand all his good ſervices forgotten and loſt: and for a finall recompence, he muſt be loaden with infinit diſgraces. It is quite contrary in the ſervice of God: for he encourages our virtues, he ſupplies our defects, governs our ſpirituall, and yet neglects not our temporall occaſions. He that clothes the flowers of the Meadows more gorgeouſly then Monarchs, who lodges ſo many little Fiſhes in golden and azure ſhels, he who doth but

open

open his hand and repleniſhes all nature with bleſſings, if we be faithfull in keeping his Commandemnts, will never forſake us at our need. But yet we find all the difficulties of the world to put our truſt in him, we vilifie our cares of eternity: and by ſeeking after worldly things whereby to live, we torment our ſelves, and in the end loſe our own lives. A man that muſt die, needs very few wordly things; a very little Cabbin will ſuffice nature, but whole Kingdomes will not ſatisfie covetouſneſſe.

3. Jeſus flies from Scepters, and runs to the Croſſe; he would have no worldly Kingdomes, becauſe their Thrones are made of Ice, and their Crowns of Glaſſe. He valued the Kingdome of God above all things, that he might make us partakers of his precious conqueſt; and infinit rich prize. But now it ſeems that heaven is not a ſufficient Kingdome for us; men run after land, and itch after the ambition of fading greatneſſe: and ſometimes all their life paſſeth away in great ſins, and as great troubles to get a poor title of three letters upon their Tomb. Alas! do we know better then God, in what honour conſiſts, that we muſt ſeek after that which he did avoid, and not imitate that which he followed?

Let us follow God, and believe that where he is there can be no deſart or ſolitude for us.

us. They ſhall never taſte the delights of virtue that feed upon the joyes of vanity. All worldly pleaſures are Comets made fat with the ſmokes and vapours of the earth; and in ſtead of giving light and brightneſſe, they bring forth murders and contagions: but the following of God is alwayes ſweet, and he which ſuffers thereby, changes his very tears into nouriſhment.

Aſpiration.

O My God! Shall I alwayes run after that which flies from me, and never follow Jeſus who follows me by incomparable paths, and loves me even while I am ungratefull. I will no more run after the ſhadows of worldly honour, I will no more have my own will, which both is, and hath proved ſo unfaithfull. I will put my ſelf into the happy courſe of Gods diſpoſition, for all which ſhall happen unto me, either in time or eternity. His careſull eye watches over me, it is for me that his hands have treaſures, and the very Deſarts poſſeſſe abundance. O crucified love, the moſt pure of all beauties, it is for thee that ſo many generous Champions have peopled the Deſarts, and paſſed the ſtreams of bitterneſſe and ſorrow, bearing their croſſes after thee; and thereupon have felt the ſweetneſſe of thy viſits amongſt their cruell rigours. God forbid that I ſhould give

the

the lie to ſo great and ſo generous a company. I go to thee, and will follow thee amongſt the deſarts; I run not after bread, I run after thy divine perſon, I will make much of thy wounds, I honour thy torments, I will conform my ſelf to thee, that I may find joy amongſt thy dolours, and life it ſelf amongſt thine infinit ſufferings.

The Goſpel upon Munday the fourth week in Lent, S. *John* 2.

Of the whipping buyers and ſellers out of the Temple.

AND the Paſch of the Jews was at hand, and Jeſus went up to Jeruſalem, and he found in the Temple them that ſold Oxen, and Sheep, and Doves, and the Bankers ſitting. And when he had made, as it were, a whip of little cords, he caſt them all out of the Temple, the ſheep alſo and the oxen, and the money of the Bankers he poured out, and the tables he overthrew. And to them that ſold Doves, he ſaid, Take away theſe things hence, and make not the houſe of my Father a houſe of merchandiſe. And his Diſciples remembred that it is written, The zeal of thy houſe hath eaten me. The Jews therefore anſwered, and ſaid to him,

Whas

What ſign doeſt thou ſhew us, that thou doeſt theſe things? Jeſus anſwered and ſaid to them, Diſſolve this Temple, and in three dayes I will raiſe it. The Jews therefore ſaid, in fourty and ſix years was this Temple built, and wilt thou raiſe it in three dayes? But he ſpake of the Temple of his body. Therefore when he was riſen again from the dead, his Diſciples remembred that he ſaid this, and they believed the Scripture, and the word that Jeſus did ſay. And when he was at Jeruſalem in the Paſche upon the feſtivall day, many believed in his name, ſeeing his ſigns which he did. But Jeſus did not commit himſelf unto them, for that he knew all, and becauſe it was not needfull for him that any ſhould give teſtimony of man: for he knew what was in man.

Moralities.

1. PIety is a ſilver chain hanged up aloft, which ties heaven and earth, ſpirituall and temporall, God and man together. Devotion is a virtue derived to us from the Father of all light, who gives us thereby means to hold a traffick or commerce with Angels. All which is here below, ſinks by its proper weight, and leans downward toward naturall corruption: Our ſpirit though it be immortall, would follow the weight of our bodies, if it were not indued with the knowledge of God

God which works the ſame effect in it, as the Adamant doth with iron: for it pierceth and gives it life, together with a ſecret and powerfull ſpirit, from which all great actions take their beginning: You ſhall never do any great act if the honour of God, and the reverence of ſacred things ſhall not accompany all your pretences. For if you ground your piety upon any temporall reſpects, you reſemble that people which believes the higheſt mountains do ſupport the skies.

2. There are no ſinnes which God doth puniſh more rigorouſly, nor ſpeedily, then thoſe which are committed againſt devotion and piety: He doth not here take up the ſcourge againſt naughty Judges, uſurers and unchaſte perſons, becauſe the Church is to find remedy againſt all faults which happen in the life of man. But if a man commit a ſinne againſt Gods Altar, the remedy grows deſperate King *Ozias* felt a leoproſie riſe upon his face at the inſtant when he made the fume riſe from the cenſor which he uſurped from the high Prieſts. *Ely* the chief Prieſt was buried in the ruines of his own houſe for the ſacriledge of his children, without any conſideration of thoſe long ſervices which he had performed at the Tabernacle. Keep your ſelf from ſymonies, from irreverence in Churches, and from abuſing

abuſing Sacraments. He can have no excuſe which makes his Judge a witneſſe.

3. Jeſus was violently moved by the zeal which he bare to the houſe of his heavenly Father. But many wicked rich men limit their zeal onely to their own families. They build great Palaces upon the peoples bloud, and they nothing care though all the world be in a ſtorm, ſo long as they (and what belongs to them) be well covered. But there is a revenging God who doth inſenſibly drie up the roots of proud Nations, and throws diſgrace and infamy upon the faces of thoſe who neglect the glories of Gods Altars to advance their own. He who builds without God, doth demoliſh, and whoſoever thinks to make any great encreaſe without him, ſhall find nothing but ſterility.

Aſpirations.

O Moſt pure Spirit of Jeſus, which waſt conſummate by zeal toward the houſe of God, wilt thou never burn my heart with thoſe adored flames, wherewith thou inſpireſt chaſte hearts? Why do we take ſo much care of our houſes (which are built upon quick-ſilver, and roll up and down upon the inconſtancies of humane fortunes) while we have no love nor zeal towards Gods Church, which is the Palace which we ſhould chuſe here upon earth, to be as the Image of heaven above?

bove? I will adore thy Altars (all my life) with a profound humility. But *I* will firſt make an Altar of my own heart, where I will offer ſacrifice; to which I doubt not but thou wilt put fire with thine hand own.

The Goſpel upon Tueſday the fourth week in Lent, S. *John* 7.

The Jews marvell at the learning of Jeſus who was never taught.

AND when the feſtivity was now half done, Jeſus went up into the Temple and taught. And the Jews marvelled, ſaying, how doth this man know letters, whereas he hath not learned? Jeſus anſwered them, and ſaid, my doctrine is not mine but his that ſent me. If any man will do the will of him, he ſhall underſtand of the doctrine whether it be of God, or I ſpeak of my ſelf, he that ſpeaketh of himſelf ſeeketh his own glory. But he that ſeeketh the glory of him that ſent him, he is true, and injuſtice in him there is not. Did not Moſes give you the Law, and none of you doth the Law? Why ſeek you to kill me? The multitude anſwered and ſaid, thou haſt a Devil, who ſeeketh to kill thee? Jeſus anſwered and ſaid to them, One work I have done, and you do all marvell. Therefore Moſes gave you circumciſion, not

that

that it is of Moſes, but of the Fathers, and in the Sabbath ye circumciſe a man. If a man receive circumciſion in the Sabbath, that the law of Moſes be not broken, are you angry at me becauſe I have healed a man wholly in the Sabbath? Judge not according to the face, but judge juſt judgement.

Certain therefore of Jeruſalem ſaid, Is not this he whom they ſeek to kill: And behold, he ſpeaks openly, and they ſay nothing to him. Have the Princes known indeed that this is Chriſt? But this man we know whence he is. But when Chriſt cometh, no man knoweth whence he is. Jeſus therefore cried in the Temple, teaching and ſaying, Both me you do know, and whence I am you know; and of my ſelf I am not come. But he is true that ſent me, whom you know not. I know him, becauſe I am of him, and he ſent me. They ſought therefore to apprehend him, and no man laid hands upon him becauſe his hour was not yet come. But of the multitude many believed in him.

Moralities.

1. IT appears by this Goſpel that Jeſus was judged according to apparences, not according to truth. It is one of the greateſt confuſions which is deeply rooted in the life of man, that every thing is full of painting, and inſtead of taking it off with a ſponge, we fo-

ment

ment it, and make our illuſions voluntary. The Prophet *Iſay* adviſeth us to uſe our judgement, as men do leaven to ſeaſon bread. All the obje&s preſented to our imaginations, which we eſteem are fading, if we do not adde ſome heavenly vigour to help our judgement.

2. To judge according to apparences is a great want both of judgement and courage. The firſt makes us preferre vanity before truth; the ſecond gives that to ſilk and golden clothes, which is properly due to virtue: We adore painted coles and certain dark fumes covered outwatdly with ſnow; But if we did know how many great miſeries and what beaſtly ordure is hidden under cloth of gold, ſilk, and ſcarlet, we would complain of our eyes for being ſo farre without reaſon. It is a kind of Apoſtacy aud rebellion againſt Gods providence, to judge without calling God to be a preſident in our counſell; or to take in hand any humane inventions without the aſſiſtance of his Spirit.

3. God is pleaſed to lodge pearls within cockles; and beſtows his treaſures of wiſdome and virtue, many times upon perſons, who have the moſt unfaſhionable outſides; to countercheck humane wiſdome. He makes his oratours of thoſe who are ſpeechleſſe; and numbers of frogs and flies to overthrow mighty armies. He makes Kings out of ſhepherds, and ſerves himſelf of things which

are

are not, as if they were. The moſt pleaſing Sacrifice which he receives upon earth, is from the humble; and when we deſpiſe thoſe, we divert the honours of God. We offer Sacrifice to the worlds opinion, like the Sages of Egypt; who did light candles and burn incenſe to Crocodiles. The Jews loſt their faith to follow apparences: and there is no ſhorter way to Apoſtacy then to adore the world and neglect God.

4. An ill opinion make folks many times paſſe a raſh judgement: They mount into Gods chair to judge the hearts of men: The chaſte doves are uſed like Ravens, and Ravens like Swans. Opinion puts falſe ſpectacles upon our eyes, which make faults ſeem virtues, and virtues crimes. Yet nevertheleſſe we ſhould think that virtuous perſons will not conceive an ill ſuſpition of their neighbour without a very ſure ground: Saint *John Climacus* ſaith, fire is no more contrary to water, then raſh judgement is to the ſtate of repentance. It is a certain ſign, that we do not ſee our own ſins, when we ſeek curiouſly after the leaſt defects of our neighbour. If we would but once enter into our ſelves, we ſhould be ſo buſie to lament our own lives, that we ſhould not have time to cenſure thoſe of others.

Aſpi-

Aſpirations.

O Judge moſt redoubtable, who doſt plant thy throne within the heart of man; who judgeſt the greateſt Monarchs, without leaving them power to appeal; Thy judgements are ſecret and impenetrable: That which ſhines to our eyes like a Diamond, is like a contemptible worm in thy ballance. That which we value as a Star thou judgeſt to be a cole. We have juſt ſo much greatneſſe, virtue, and happineſſe, as we have by entrance into thy heart. And he whom thou eſteemeſt, needs not the judgement of mortall man. No innocent is juſtified, nor guilty perſon condemned without thee, and therefore I will from henceforth judge onely according to thee. I will lay down all my affections, and take thine, ſo far as I ſhall be able; and I will account nothing great but what ſhall be ſo in thy eſteem.

The Goſpel upon Wedneſday the fourth week in Lent, S. *John* 9.

Of the blind man cured by clay and ſpittle.

AND Jeſus paſſing by, ſaw a blind man from his nativity: and his Diſciples asked him, Rabbi, Who hath ſinned, this man

or his parents, that he ſhould be born blind? Jeſus anſwered, Neither hath this man ſinned, nor his parents; but that the works of God may be manifeſted in him. I muſt work the works of him that ſent me whilcs it is day, the night cometh when no man can work. As long as I am in the world, I am the light of the world. When he had ſaid theſe things he ſpit on the ground, and made clay of the ſpittle, and ſpred the clay upon his eyes, and ſaid to him, Go, waſh in the Pool of Silo, which is interpreted, ſent. He went therefore and waſhed, and he came ſeeing.

Therefore the neighbours, and they which had ſeen him before, that he was a beggar, ſaid, Is not this he that ſate and begged? Others ſaid, that this is he. But others no, not ſo, but he is like him. But he ſaid, That I am he. They ſaid therefore to him, How were thine eyes opened? He anſwered, that man that is called Jeſus, made clay, and anointed mine eyes, and ſaid to me, Go to the Pool of Silo, and waſh: and I went and waſhed, and ſaw. And they ſaid to him, Where is he? He ſaith, I know not. They bring him that had been blind to the Phariſees. And it was the Sabbath when Jeſus made the clay, and opened his eyes.

Again therefore the Phariſees asked him, how he ſaw. But he ſaid to them, he put clay upon mine eyes, and I waſhed, and I ſee. Certain

tain therefore of the Phariſees ſaid, This man is not of God, that keepeth not the Sabbath. But others ſaid, How can a man that is a ſinner do theſe ſignes? And there was a ſchiſme among them. They ſay therefore to the blind again. Thou, what ſayeſt thou of him that opened thine eyes? And he ſaid, that he is a Prophet. The Jews therefore did not believe of him, that he had been blind, and ſaw, untill they called the Parents of him that ſaw, and asked them, ſaying; Is this your ſonne, whom you ſay that he was born blind? how then doth he now ſee? His parents anſwered them, and ſaid, we know that this is our ſon, and that he was born blind: but how he now ſeeth we know not, or who hath opened his eyes we know not, ask himſelf, he is of age, let himſelf ſpeak of himſelf. Theſe things his parents ſaid, becauſe they feared the Jews. For the Jews had now conſpired, that if any man ſhould confeſſe him to be Chriſt, he ſhould be put out of the Synagogue. Therefore did his parents ſay, that he is of age, ask himſelf. They therefore again called the man that had been blind, and ſaid to him, Give glory to God, we know that this man is a ſinner.

He therefore ſaid to them, Whether he be a ſinner, I know not; one thing I know, that whereas I was blind, now I ſee. They ſaid therefore to him, What did he to thee? How did he open thine eyes? He anſwered them, I

have now told you, and you have heard, why will you hear it again? will you alſo become his Diſciples? They reviled him therefore, and ſaid, be thou his Diſciple; but we are the Diſciples of Moſes: we know that to Moſes God did ſpeak: but this man we know not whence he is. The man anſwered and ſaid to them, For in this it is marvellous, that you know not whence he is, and he hath opened mine eyes. And we know that ſinners God doth not hear. But if a man be a ſerver of God, and do the will of him, him he heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind; unleſſe this man were of God, he could not do any thing. They anſwered and ſaid to him, Thou waſt wholly born in ſins, and doſt thou teach us? And they did caſt him forth.

Jeſus heard that they caſt him forth, and when he had found him, he ſaid to him, Doſt thou believe in the Son of God? He anſwered and ſaid, Who is he Lord, that I may believe in him? And Jeſus ſaid to him, Both thou haſt ſeen him, and he that talketh with thee, he it is. But he ſaid, I believe Lord: and falling down, he adored him.

Moralities.

1. JEſus the Father of all brightneſſe (who walked accompanied with his twelve Apoſtles,

Apoſtles, as the Sun doth with the hours of the day) gives eyes to a blind man, and doth it by clay and ſpittle: to teach us, that none hath power to do works above nature, but he that was the Authour of it. On the other ſide, a blind man becomes a King over perſons of the cleareſt ſight; and being reſtored to light, he renders again the ſame, to the firſt fountain from whence it came. He makes himſelf an Advocate to plead for the chiefeſt truth, and of a poor beggar becomes a confeſſor; and after he had deplored his miſery at the Temple gate, teacheth all mankind the eſtate of its own felicities. We ſhould (in imitation of him) love the light by adoring the fountain of it, and behave our ſelves as witneſſes and defenders of the truth.

2. God is a light, and by his light draws all unto him: he makes a break of day by his grace in this life, which becomes afterward a perfect day for all eternity. But many loſe themſelves in this world, ſome for want of light, ſome by a falſe light, and ſome by having too much light.

3. Thoſe loſe themſelves for want of light, who are not at all inſtructed in the faith and maximes of Chriſtian Religion; and thoſe inſtead of approching near the light, love their own darkneſſe. They hate the light of their ſalvation, as the ſhadow of death: and think that if you give them eyes to ſee their

blindneſſe, you take away their life. If they ſeem Chriſtians, they yet have nothing but the name and the appearance, the book of Jeſus is ſhut from them, or if they make a ſhew to reade, they may name the letters, but never can produce one right good word.

4. Others deſtroy themſelves by falſe lights, who being wedded to their own opinions, and adoring the Chimeraes of their ſpirit; think themſelves full of knowledge, juſt and happy; that the ſun riſeth onely for them, and that all the reſt of the world is in darkneſſe; they conceive they have the faireſt ſtarres for conductours; but at the end of their career, they find (too late) that this pretended light, was but an *Ignis fatuus*, which led them to a precipice of eternall flames. It is the worſt of all follies to be wiſe in our own eye ſight, and the worſt of all temptations is, for a man to be a devil to himſelf.

Thoſe ruine themſelves with too much light, who have all Gods law by heart, but never have any heart to that law. They know the Scriptures, all learning and ſciences: they underſtand every thing but themſelves: they can find ſpots in the ſun; they can give new names to the ſtars; they perſwade themſelves, that God is all that they apprehend: But after all this heap of knowledge, they are found to be like the Sages of *Pharaoh*: and can produce nothing but bloud and frogs: They embroil

broil and trouble the world; they ſtain their own lives; and at their deaths leave nothing to continue but the memory of their ſinnes. It would be more expedient for them (rather then have ſuch light) to carry fire, wherewith to be burning in the love of God, and not to ſwell and burſt with that kind of knowledge. All learning which is not joyned with a good life, is like a picture in the aire, which hath no table to make it ſubſiſt. It is not ſufficient to be elevated in ſpirit (like the Prophets) except a man do enter into ſome perfect imitation of their virtues.

Aſpirations.

O Fountain of all brightneſſe, before whom night can have no vail, who ſeeſt the day ſpring out of thy boſome, to ſpread it ſelf over all nature, wilt thou have no pittie upon my blindneſſe? will there be no medicine for my eyes which have ſo often grown dull and heavy with earthly humours. O Lord I want light, being alwayes ſo blind to my own ſinnes. So many years are paſt, wherein *I* have dwelt with my ſelf, and yet know not what I am. Self-love maketh me ſometimes apprehend imaginary virtues in great, and ſee all my crimes in little. I too often believe my own judgement, and adore my own opinions, as gods, and goddeſſes, and if thou ſend me any light I

make so ill use of it, that I dazle my self, even in the brightnesse of thy day; making little or no profit of that which would be so much to my advantage, if I were so happy as to know it. But henceforth I will have no eyes but for thee: I will onely contemplate thee (O life of all beauties) & draw all the powers of my soul into my eyes, that I may the better apprehend the mystery of thy bounties. O cast upon me one beam of thy grace so powerfull that it may never forsake me till I may see the day of thy glory.

The Gospel upon Thursday, the fourth week in Lent, S. *Luke* the 7.

Of the widows son raised from death to life at Naim by our Saviour.

AND it came to passe afterward he went into a City that is called Naim, and there went with him his Disciples, and a very great multitude: And when he came nigh to the gate of the City, behold a dead man was carried forth, the onely son of his mother: and she was a widow, and a great multitude of the City with her; whom when our Lord had seen, being moved with mercy upon her, he said to her, Weep not. And he came near, and touched

touched the Coffin : And they that carried it, ſtood ſtill : and he ſaid, Young man, I ſay to thee, Ariſe. And he that was dead ſate up, and began to ſpeak. And he gave him to his mother : and fear took them all ; and they magnified God, ſaying, That a great Prophet is riſen among us: and that God hath viſited his people. And this ſaying went forth into all Jewry of him, and into all the Countrey about.

Moralities.

JEſus met at the Gates of Naim, (which is interpreted the Town of Beauties) a young man carried to buriall, to ſhew us that neither beauty nor youth are freed from the laws of death. We fear death, and there is almoſt nothing more immortall here below every thing dyes, but death it ſelf. We ſee him alwayes in the Goſpels, we touch him every day by our experiences, and yet neither the Goſpels make us ſufficiently faithfull, nor our experiences well adviſed.

2. If we behold death by his naturall face, he ſeems a little ſtrange to us, becauſe we have not ſeen him well acted. We lay upon him ſithes, bows and arrows ; we put upon him ugly antick faces, we compaſſe him round about with terrours and illuſions, of all which he never ſo much as thought. It is a propound ſleep in wh Nature lets it ſelf fail inſenſibly, when ſhe is tired with the diſquiets of this life.

It is a ceſſation of all thoſe ſervices which the ſoul renders to the fleſh. It is an execution of Gods will, and a decree common to all the the world. To be diſquieted and drawn by the ears, to pay a debt which ſo many millions of men (of all conditions) have paid before us, is to do as a frog that would ſwim againſt a ſharp ſtream of a forcible torrent. We have been as it were dead to ſo many ages which went before us; we die piecemeal every day; we aſſay death ſo often in our ſleep; diſcreet men expect him, fools deſpiſe him, and the moſt diſdainfull perſons muſt entertain him. Shall we not know and endeavour to do that one thing well, which being once well performed, will give us life for ever? Me thinks it is rather a gift of God to die ſoon, then to ſtay late amongſt the occaſions of ſinne.

3. It is not death, but a wicked life we have cauſe to fear. That onely lies heavie, and both troubles us, and keeps us from underſtanding and taſting the ſweets of death. He that can die to ſo many little dead and dying things (which make us die every day by our unwillingnes to forſake them) ſhall find that death is nothing to him. But we would fain (in death) carry the world with us upon our ſhoulders to the grave; and that is a thing we cannot do. We would avoid the judgement of a juſt God, and that is a thing which we ſhould not

ſo

so much as think. Let us clear our accounts before we die, let us take order for our soul by repentance, and a moderate care of our bodies buriall: Let us order our goods by a good and charitable testament, with a discreet direction for the poor, for our children and kinred, to be executed by fit persons. Let us put our selves into the protection of the divine providence, with a most perfect confidence; and how can we then fear death, being in the arms of life?

Aspirations.

O Jesus, fountain of all lives, in whose bosome all things are living; Jesus, the fruit of the dead, who hast destroyed the kingdome of death; why should we fear a path, which thou hast so terrified with thy steps, honoured with thy bloud, and sanctified by thy conquests? Shall we never die to so many dying things? All is dead here for us, and we have no life, if we do not seek it from thy heart. What should I care for death though he come with all those grim, hideous and antick faces, which men put upon him, for when I see him through thy wounds, thy bloud, and thy venerable death, I find he hath no sting at all. If I shall walk in the shadow of death, and a thousand terrours shall conspire against me on every side to disturb my quiet, I will fear nothing, being placed in the arms of thy providence. O my sweet Master,

do

do but once touch the winding sheet of my body, which holds down my soul so often within the sleep of death and sin. Command me to arise and speak, and then the light of thy morning shall never set: my discourses shall be alwayes of thy praises, and my life shall be onely a contemplation of thy beautifull countenance.

The Gospel upon Friday the fourth week in Lent, S. *John* 11.

Of the raising of *Lazarus* from death.

And there was a certain sick man, Lazarus of Bethania, of the Town of Mary and Martha her sister. (And Mary was she that anointed our Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) his sisters therefore sent to him, saying, Lord, behold, he whom thou lovest is sick. And Jesus hearing, said to them, This sickness is not to death, but for the glory of God, that the Son may be glorified by it. And Jesus loved Martha and her sister Mary, and Lazarus. As he heard therefore that he was sick, then he tarried in the same place two dayes: Then after this he saith to his Disciples, Let us go into Jewry again.

The

The Disciples say to him, Rabbi, now the Jews sought to stone thee, and goest thou thither again? Jesus answered, Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world: but if he walk in the night, he stumbleth, because the light is not in him. These things he said: and after this he saith to them, Lazarus our friend sleepeth; but I go that I may raise him from sleep. His Disciples therefore said, Lord, if he sleep, he shall be safe. But Jesus spake of his death, and they thought that he spake of the sleeping of sleep. Then therefore Jesus said to them plainly, Lazarus is dead, and I am glad for your sake, that you may believe, because I was not there: but let us go to him. Thomas therefore who is called Didymus, said to his condisciples, Let us also go, to die with him. Jesus therefore came, and found him now having been foure dayes in the grave. And Bethania was nigh to Jerusalem, about fifteen furlongs. And many of the Jews were come to Martha and Mary to comfort them concerning their brother. Martha therefore when she heard that Jesus was come, went to meet him: but Mary sate at home. Martha therefore said to Jesus, Lord, if thou hadst been here, my brother had not died. But now also I know, that what things soever thou shalt ask of God, God will give thee. Iesus saith to her, Thy brother shall rise again. Martha saith

to

to him, I know that he ſhall riſe again in the reſurrection in the laſt day. Jeſus ſaid to her, I am the reſurrection and the life: he that believeth in me, although he be dead, ſhall live. And every one that liveth, and believeth in me, ſhall not die for ever. Believeſt thou this? She ſaid to him, Yea, Lord, I have believed that thou art Chriſt the Sonne of God, that art come into this world.

Moralities.

1. OUr Saviour Jeſus makes here a ſtrong aſſault upon death, to cure our infirmities at the coſt of his deareſt friends; He ſuffered *Lazarus*, whom he loved tenderly, to fall into a violent ſickneſſe, to teach us, that the bodies of Gods favourites are not free from infirmities; and that, to make men Saints, they muſt not enjoy too much health. A ſoul is never more worthy to be a houſe for God, then when ſhe raiſeth up the greatneſſe of her courage, the body being caſt down with ſickneſſe. A ſoul which ſuffers is a ſacred thing. All the world did touch our Saviour before his Paſſion; The throng of people preſſed upon him, but after his death he would not be touched by S. *Mary Maudlin*, becauſe he was conſecrated by his dolours.

2. The good ſiſters diſpatch a meſſenger, not to a ſtrange God, as they do who ſeek for health by remedies, which are a thouſand times

times worse then the diſeaſe: But they addreſſed themſelves to the living God; the God of life and death, to drive away death. And to recover life, they were content onely to ſhew the wound to the faithfull friendſhip of the Phyſician. Without preſcribing any remedies: for that is better left to his providence, then committed to our paſſion.

3. He deferres his cure to raiſe from death. The delay of Gods favours, is not alwayes a refuſall, but ſometimes a double liberality. The vows of good men are paid with uſury: It was expedient that *Lazarus* ſhould die, that he might triumph over death, in the triumph of Jeſus Chriſt. It is here that we ſhould alwayes raiſe high our thoughts, by conſidering our glory in the ſtate of reſurrection; he would have us believe it, not onely as it is a leſſon of Nature imprinted above the skies, upon the plants or elements of the world, and as a doctrine which many ancient Philoſophers had by the light of nature; but alſo as a belief which is faſt joyned to the faith we have in the Divine providence, which keeps our bodies in truſt under its ſeal within the boſome of the earth, ſo that no preſcription of time can make laws to reſtrain his power, having paſſed his word, and raiſed up *Lazarus* who was but as one grain of ſeed in reſpect of all poſterity.

4. Jeſus wept over *Lazarus*, thereby to weep

weep over us all. Our evils were lamentable and could never ſufficiently be deplored, without opening a fountain of tears within heaven, and within the eyes of the Son of God. This is juſtly the river which comes from that place of all pleaſure to water Paradiſe. How could thoſe heavenly tears come from any other then the place of all delight, ſince they iſſued from a brain and from eyes which were united to the divinity? And how ſhould they not water Paradiſe ſince for ſo many ages they have flowed over the Church for producing the fruits of juſtice. The balme of Egypt could not grow without water of that Well which was commonly called the fountain of Jeſus: becauſe the bleſſed Virgin had there waſhed the clothes of her dear Sonne: And we have no Odour of virtue, nor good converſation, (which is not directly barren) except it be endued with the merit of our Saviours tears.

Aſpirations.

O Eyes of my Saviour from whence the ſunne receives his cleareſt light: fair eyes which onely deſerve eternall joyes and delights. Why ſhould you this day be moiſtened with tears? Thou doſt give me (O onely love of my heart) the bloud of thy ſoul before thou ſhedſt that of thy body. There are ſo many things to make me weep and I feel them

them ſo little, that if thy tears do not weep for me, I ſhall alwayes be miſerable. Water then (O my ſweet Maſter) the barrenneſſe of my ſoul from that fountain of bleſſing, which I have opened within thine eyes and heart: I have opened it by my ſinnes, and let it I beſeech thee bleſſe me by thine infinit mercies.

The Goſpel upon Saturday the fourth week in Lent, S. *John* 8.

Upon our Saviours words, I am the light of the world.

AGain therefore Ieſus ſpake to them, ſaying, I am the light of the world, he that followeth me, walketh not in darkneſſe, but ſhall have the light of life. The Phariſees therefore ſaid to him, Thou giveſt teſtimony of thy ſelf, thy teſtimony is not true. Ieſus anſwered and ſaid to them, although I do give teſtimony of my ſelf, my teſtimony is true; becauſe I know whence I came, and whither I go: but you know not whence I came, or whither I go. You judge according to the fleſh, I do not judge any man. And if I do judge, my judgement is true, becauſe I am not alone, but I and he that ſent me, the Father. And in your law it is written,

written, that the teſtimony of two men is true. I am he that give teſtimony of my ſelf : and he that ſent me, the Father , giveth teſtimony of me. They ſaid therefore to him , Where is thy Father? Ieſus anſwered, Neither me do you know , nor my Father : if you did know me, perhaps you might know my Father alſo. Theſe words Ieſus ſpake in the Treaſury, teaching in the Temple , and no man apprehended him, becauſe his hour was not yet come.

Moralities.

1. THere is in the bleſſed Trinity a communicating light, to which nothing is communicated : another light which is communicative and comunicated : and a third light which is communicated , but not communicating. The firſt is the heavenly Father, who gives but takes nothing. The ſecond is that of the Sonne, who takes from his Father and gives to the holy Ghoſt all that can be given ; The third is the holy Ghoſt which receives equally from the Father and the Son, and doth produce nothing in the Trinity. But Jeſus illuminating from all eternity, this ſtate (for ever to be adored) did vouchſafe to deſcend into the countrey of our darkneſſe, to ſcatter it by his brightneſſe. It is he that hath thrown down the Crocodiles and Bats from prophane Altars ; who hath broken ſo many idols ; who hath overthrown ſo many Temples

Temples of the adulterers and murdering gods, to plant the honours of his heavenly Father. He hath inveſted the world during ſo many ages, with the ſhining of his face. He doth not ceaſe to give light, nor to kindle in our hearts many inſpirations, which are like ſo many ſtarres to conduct us to the fountain of all our happineſſe. You are very blind if you do not ſee this, and much more miſerable if you deſpiſe it.

2. It is moſt dangerous to do as the Jews did, to ſpeak every day to the light, and yet love their own darkneſſe. Screech-owls find holes and nights to keep themſelves from day, which they cannot abide. But he that flies from the face of God, where can he find darkneſſe enough to hide himſelf? When he ſhall be within the gulf of ſinne, his own conſcience will light up a thouſand torches to ſee his puniſhments. It is the worſt of all miſchiefs, to pay for the contempt of the fountain of light by ſuffering eternall darkneſſe.

3. Let us behold the converſation of Jeſus Chriſt as a ſea mark, ſtickt all over with lights: his life gives Teſtimony of his Sanctity: his miracles publiſh his power; his law declares his infinit wiſdome, his Sanctity gives us an example to imitate, his power gives the ſtrength of Authority, to make him the more readily obeyed; and from his wiſ-

dome

dome faith is given us to regulate and govern our belief.

Aspirations.

O My Lord Jesus, the spirit of all beauties, and the most visible of all lights, what do the eyes of my soul, if they be not alwayes busied in the contemplation of thy brightnesse. When I find thou art departed from me, methinks I am buried within my self, and that my soul is nothing else, but a Sepulchre of terrours, phantomes and deaths; But when thou returnest by thy visits and consolations, I am chearfully revived, and my heart leaps in thy presence, as a child rejoyceth at sight of his dear nurse. O Light of lights, which dost illuminate man coming into this world, I will contemplate thee at the sun rising above all creatures. I will follow thee with mine eyes all the day long, and I will not leave thee at sun setting, for there is nothing can be in value near like thee. It belongs onely to thee (O Sunne of my soul) to arise at all hours and to give light at Midnight, as well as at Noon-day.

The

The Gospel upon Passion Sunday, S. *John* the 8.

Upon these words, Who can accuse me of sinne?

WHich of you shall argue me of sinne? If I say the verity, why do you not believe me? He that is of God, heareth the words of God: therefore you hear not, because you are not of God. The Iews therefore answered, and said to him, Do not we say well that thou art a Samaritan, and hast a Devil? Iesus answered, I have no Devil: but I do honour my Father, and you have dishonoured me. But I seek not mine own glory. There is that seeketh and judgeth. Amen, Amen, I say to you, if any man keep my word, he shall not see death for ever. The Iews therefore said, now we have known that thou hast a Devil; Abraham is dead, and the Prophets, and thou sayest, if any man keep my word, he shall not taste death for ever. Why, art thou greater then our Father Abraham who is dead? and the Prophets are dead. Whom doest thou make thy self? Iesus answered, if I do glorifie my self, my glory is nothing. It is my Father that glorifieth me, whom you say that he is your God, and you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a lier: but I do know him, and do keep his

word:

word. Abraham your father rejoyced that he might see my day, and he saw and was glad. The Iews therefore said to him, Thou hast not yet fifty years, and hast thou seen Abraham? Iesus said to them, Amen, Amen, I say to you, before that Abraham was made, I am. They took stones therefore to cast at him. But Iesus hid himself, and went out of the Temple.

Moralities.

1. THe Saviour of the world being resolved to suffer death as the Priest of his own sacrifice, and sacrifice of his priesthood; shews that it is an effect of his mercy, and not a suffering for any fault. He doth advance the standard of the Crosse (which was the punishment of guilty persons) but he brought with him innocencie, which is the mark of Saints: he honours it with his dolours, and sanctifies it with his bloud, to glorifie it in the estimation of all the just. He is without spot, and capable to take out all stains, by his infinit sanctity: and yet he suffered as a sinner, to blot out all our sinnes; It is in this suffering he would have us all imitate him. He doth not require us to make a heaven, nor starres, nor to enlarge the sea, or to make the earth firm; but to make our selves holy as he is holy (according to our capacity.) And this we may gain by his favour, which he hath by his own nature. No man is worthy to suffer with Jesus,

Jesus, who doth not purifie himself by the sufferings of Jesus. If we suffer in sinne, we carry the crosse of the bad thief. We must carry the Crosse of Jesus, and consecrate our tribulations by our own virtues.

2. It is said that the venomous serpent called a Basilisk (which kills both men and beasts by his pestilent breath) kills himself when he looks upon a looking glasse, by the very reflection of his own poison. The Jews do here the very same; They come about this great mirrour of sanctity, which carried all the glory of the living God; he casts his beams upon them; but envy the mother of murder (which kills it self onely by the rayes of golden arrows) makes them dart out venomous words to dishonour him: yet his incomparable virtue kills them, without losing any of his own brightnesse; to teach us, that the beauty of innocency is the best buckler against all slanders. Though it seem to be tarnished for a time, yet her brightnesse will thereby become more lively: for it is a starre which the blackest vail of night cannot darken.

3. *Abraham* did rejoyce at this day of God, two thousand years before it was manifested to the world: All the Patriarks did long after it; and did anticipate their felicities by the purity of their thoughts. This blessed day hath been reserved for us, and yet many

many of us deſpiſe it. We ſo much love the day of man, that by the force of too much love to it, we forget the love of God. We ſhould, and muſt contemn thoſe periſhing dayes of worldly honours and pleaſures which are covered with eternall night, that we may partake the eternity of that beautifull day which ſhall never have any evening.

Aſpirations.

O God of purity, in whoſe preſence the Angels (raviſhed with admiration) do cover their faces with their wings, and have no ſweeter extaſies then the admiration of thy beauty: The ſtarres are not pure enough before thy redoubted Majeſty. The ſun beholds thee as the true Authour of his light. Thou onely canſt purifie all humain kind, by a ſanctity which ſpreads it ſelf over all ages. Alas, I am confounded to ſee my ſinfull ſoul ſo often died black with ſo many ſtains, and beaſtly ordures, before thoſe moſt pure beams of thy glory. Waſh, O waſh again, out all which diſpleaſeth thee. Regenerate in my heart a Spirit that ſhall be worthy thy ſelf. How ſhall I follow thee to mount Calvary, if I be purſued with ſo many ill habits, which I have often deteſted before thine eyes? How can I go in company with the firſt and greateſt of all Saints, drawing after me ſo many ſinnes? The increaſe of my offences would multiply thy croſſes:

crosses: I will therefore do my best to drown all my imperfections within thy bloud. I will procure light to my nights (by that bright and beautifull day which *Abraham* saw) from that glorious day which took beginning from thy Crosse. I will no more care for the day of man, that I may the better apply my self to the day of God.

The Gospel upon Munday the fifth week in Lent, S. *John* 7.

Jesus said to the Pharisees, You shall seek and not find me: and he that is thirsty let him come to me.

AND the Princes and Pharisees sent Ministers to apprehend him. Jesus therefore said to them: Yet a little time and I will be with you, and I go to him that sent me: you seek me, and shall not find, and where I am you cannot come. The Jews therefore said among themselves, whither will this man go, that we shall not find him? will he go into the dispersion of the Gentile, and teach the Gentiles: what is this saying, that he hath said? You shall seek me, and shall not find: and where I am you cannot come.

And in the last, the great day of the festivity, Jesus stood, and cried, saying, If any man

thirſt, let him come to me and drink. He that believeth in me, as the Scripture ſaith, out of his belly ſhall flow rivers of living water. (And this he ſaid of the Spirit that they ſhould receive, which believed in him.

Moralities.

1. TAke for your comfort this excellent word of our Saviour: he that is thirſty, and deſires in this world to thirſt after God, let him come unto me, and he ſhall quench his thirſt at the chiefeſt fountain. Saint *Auguſtine* ſaith, we are all here as *David* was in the deſart of Idumea: our life is a perpetuall alteration which will never be ſettled while we live. If we be weary we deſire reſt, and if we reſt over long, our bed becomes troubleſome, though it ſhould be all of roſes. Then again, we thirſt to be in action and buſineſſe, which alſo in a ſhort time tires us, and puts us into another alteration; and that carries us again to a deſire to do nothing. All our life goeth like *Penelopes* web: what one hour effects, the next deſtroyes. We do ſufficiently perceive that we are not well in this world: It is a large bed, but very troubleſome, wherein every man ſtirs and tumbles himſelf up and down, but no man can here attain to his perfect happineſſe.

2. This ſhews us plainly that we are made for God, and that we ſhould thirſt after divine

vine things, if we desire true contentment. There is no default in him, because all that can be desired is there, and yet there is no superfluity, because there can be nothing beyond him. There onely we abound without necessitie, we are assured without fear, and glorious without change. And it is there onely where we find all our satisfactions perfectly accomplished. For to speak truth, contentment consisteth in four principall things; which are, to have a contenting object; to have a heart capable to apprehend it; to feel a strong inclination to it, and to enter into an absolute full possession of it. Now God hath provided for all this by his infinit bounty. He will not have us affect any other object of pleasure but his own. He is God, and therefore can have nothing but God for his satisfaction, and intends graciously that we shall have the same. He will have us thirst after him, and quench our thirst within himself: and to this, our soul is singularly disposed; for as God is a Spirit, so is our soul onely spirituall. We have so strong an inclination to love God, that even our vices themselves (without thinking what they do) love somewhat of God. For if pride affect greatnesse, there can be nothing so great as the Monarch of it. If luxury love pleasure, God containeth all pure delights in his bosome: and this which I say may be verified of all sins whatsoever.

If the presence of a right object, and the enjoying be wanting, we have nothing so present as God. Saint *Paul* saith we are all within him, within him we live, and within him we have the fountain of all our motions: we see him through all his creatures untill he take off the vail, and so let us see him and taste of his Glory.

3. A true and perfect way to make us thirst after God, is to forsake the burning thirst which we have after bodily and worldly goods: Our soul and flesh go in the severall scales of a ballance, the rising of one, pulls down the other. It is a having two wives, for us to think we can place all our delights in God, and withall enjoy all worldly contentments. A man must have a conscience free from earthly matters, to receive the infusion of grace; we must passe by Calvary, before we can come to Tabor; and first taste gall with Jesus, before we can taste that honeycomb, which he took after his resurrection.

Aspiration.

O God, true God of my salvation, My heart which feeleth it self moved with an affectionate zeal, thinks alwayes upon thee, and in thinking, finds an earnest thirst after thy beauties, which heats my veins. My soul is all consumed, and I find that my flesh it self insensibly followeth the violence of my spirit.

ſpirit. I am here as within the deſarts of Affrica, in a barren world, the drought whereof makes it a direct habitation for dragons. O my God, I am tormented with this flame, and yet I cheriſh it more then my ſelf. Will there be no good *Lazarus* found to dip the end of his finger within the fountain of the higheſt heaven, a little to allay the burning of my thirſt. Do not tell me (O my dear Spouſe) that there is a great Chaos between thee and me: Thou haſt already paſſed it in coming to me by thy bounty: and wilt not thou lift me up then by thy mercy?

The Goſpel upon Tueſday the fifth week in Lent, S. *John* 7.

Jeſus went not into Jewry, becauſe the Jews had a purpoſe to take away his life.

AFter theſe things Ieſus walked iuto Galilee: for he would not walk into Iewry, becauſe the Iewes ſought to kill him. And the feſtival day of the Iews Scenopegia was at hand. And his brethren ſaid to him, Paſſe from hence and go into Iewry, that thy Diſciples alſo may ſee thy workes which thou doſt. For no man doth any thing in ſecret, and ſeeketh himſelf to be in publick: if thou do theſe things, manifeſt thy ſelf to the world: for neither did his brethren

believe in him: Jesus therefore saith to them; My time is not yet come: but your time is alwaies ready. The world cannot hate you, but me it hateth, because I give testimony of it that the works thereof are evil. Go you up to this festivall day, I go not up to this festivall day; because my time is not yet accomplished.

When he had said these things himself tarried in Galilee: But after his brethren were gone up, then he also went up to the festivall day, not openly, but as it were in secret. The Iews therefore sought him in the festivall day, and said, Where is he? And there was much murmuring in the multitude of him: For certain said, that he is good. And others said No, but he seduceth the multitudes: yet no man spake openly of him for fear of the Jews.

Moralities.

1. Jesus hides himself in this Gospel (as the Sun within a cloud) to shew himself at his own time: to teach us that all the secrets of our life consisteth in well concealing and well discovering our selves. He did conceal the life which he took from nature when he might have been born a perfect man as well as *Adam*, and yet did he hide himself in the hay of a base Stable. He concealeth his life of Grace, dissembling under silence so many great and divine virtues, as if he had lockt up the stars under lock and key, as holy *Job* saith. He

He keeps ſecret his life of Glory retaining for thirty three years the light of his ſoul, which ſhould without intermiſſion have glorified and caſt a divine brightneſſe upon his body. But when he concealed himſelf the ſtars diſcovered him at his birth; the Sun at his death: all the Elements did then confeſſe him, and all creatures gave teſtimony of his divinity.

2. We ſhould be well known of God, if we did not ſo curiouſly inquire into the knowledge of the world. Vanity at this day opens all her gates to manifeſt divers men to the world, who ſhould otherwiſe be buried in obſcuritie and darkneſſe. It maketh ſome appear by the luxurious exceſſe of their apparell, as ſo many ſale creatures, whoſe heads (being high and coſtly dreſt up) go to the market of idle love. Others by the riches and pomps of the world, others by honours and dignities, others by the ſpirit of induſtry, and others by the deeds of arms and policy. Every one ſets out himſelf to be ſeen and eſteemed in the world. It ſeemeth that life is made for nothing but to be ſhewed, and that we ſhould alwayes live, for that which makes us die. We are a kind of walking ſpirits which return late to our lodgings: But yet nevertheleſſe giving our ſelves ſo continually to the world methinks we ſhould at leaſt ſtay with our ſelves every day one ſhort hour. It is ſaid that the Pellican hides her egs, and that they muſt be

ſtollen from her, to make them diſcloſe: But vanitie is an egge which all the world hatcheth under her wings, and none are willing to forſake it.

3. If it be needfull to ſhew your ſelf to the world, be then known by your virtues, which are characters of the divinity. Let men know you by your good examples which are the ſeeds of eternity, and of all fair actions. You muſt be known by your almes and bounty, which are the ſteps which God left imprinted in this world. If you muſt riſe to honours and dignities, take them as inſtruments of helineſſe: and be not powerfull, but to be more obliged to do good by ſo being.

Aſpirations.

O God which didſt conceal thy ſelf; how comes it about that I deſire ſo much to be ſeen, and make my ſelf known to the world? What can I diſcover if I ſhew that which I am, but onely ſin, vanity, miſery, and inconſtancy, which make the foure elements of my life? To what ſerves this itch of ſeeing, but onely to receive into our eyes the ſeeds of curioſity? Why do we covet to be ſo much ſeen, but to expoſe our ſelves to vanity, and to carry a Torch in a blaſt of wind? Alas (O Mercifull Lord) I have very long lived for my ſelf, and for the eyes of the world, when ſhall I begin to live for thee? Shall I never ſee thoſe happy

happy moments of my life which will receive light onely from the day of thy face? Let me (O moſt beloved of my heart) be blind to all the world, ſo that I may have eyes for thee. If the condition of my eſtate muſt needs ſhew me to the world, let it be to give it part of thy light, without receiving any part of that darkneſſe which covereth it. Let me be in the world to do good, but let me dwell in thee, as within the fountain of all goodneſſe.

The Goſpel upon Wedneſday the fifth week in Lent, Saint *John* the 10.

The Jews ſaid, If thou be the Meſſias, tell us plainly.

AND the Dedication was in Ieruſalem, and it was in winter: And Ieſus walked in the Temple in Solomons Porch. The Iews therefore compaſſed him round about, and ſaid to him, How long doſt thou hold our ſoul in ſuſpence? If thou be Chriſt, tell us openly. Ieſus anſwered them, I ſpeak to you, and you believe not. The works that I do in the Name of my Father, they give teſtimony of me. But you do not believe, becauſe you are not of my ſheep. My ſheep hear my voice, and I know them, and they follow me, and I give them life everlaſting,

and they ſhall not periſh for ever, and no man ſhall pluck them out of my hand. My Father, that which he hath given me, is greater then all, and no man can pluck them out of the hand of my Father. I and the Father are one.

The Iews took up ſtones to ſtone him, Ieſus anſwered them, Many good works I have ſhewed you from my Father, for which of theſe works do you ſtone me? The Iews anſwered him, for a good work we ſtone thee not, but for blaſphemy, and becauſe thou being a man, makeſt thy ſelf God. Ieſus anſwered them: is it not written in your law, that I ſaid, you are Gods? if he called them Gods to whom the word of God was made, and the Scripture cannot be broken: whom the Father hath ſanctified and ſent into the world, ſay you, That thou blaſphemeſt, becauſe I ſaid, I am the Sonne of God? if I do not the works of my Father, believe me not. But if I do, and if you will not believe me, believe the works, that you may know and believe that the Father is in me, and I in the Father.

Moralities.

1. THe Woolfs encompaſſe the good ſhepherd, counterfeiting Lambs, to draw truth out of his mouth which they would perſecute. They reſembled a certain plant which carrieth the name and ſhape of a Lamb, but

but hath a contrary ſubſtance and different qualities, for it is ravenous as a wolf and devours all the herbs which grow about it. So are there many who do inſinuate themſelves into the friendſhip of good men, by fair (but counterfeit) reſpects, to the end that afterward they may be made the object of their cruelty. Thoſe men look after the Meſſias in the Porch of *Solomon*, as *Herod* ſought after him in the Manger, not to adore, but to kill him. Their mouth carries honey when their heart hatcheth poiſon: but nothing is unknown to God from whom hell it ſelf hath not darkneſſe enough to hide it ſelf.

2. Jeſus knows his flock, and his flock reciprocally knows him, and in that conſiſts all our happineſſe, to know God, and to be known of him. The chiefeſt of all wiſdome is to know him, and to be known by him, and to be written in the Book of life, which is the laſt and chiefeſt of all felicities. It is true, that he knows all things by the knowledge of a clear intelligence; which ſerves the wicked onely to diſcover plainly their crimes: whereas he knows the juſt by a ſcience of favour and approbation, which indeed is eternall predeſtination. If we be unknown to God, we muſt make our ſelves known to him by ſome good virtue, which doth not depend onely upon us. The firſt beam is of prevenient grace, and our vocation to Chriſtianity which

which is part of our predeſtination, and is not at all within our power. We have not been elected, becauſe we have believed in God, by our own forces; but we believe, becauſe we have been elected. The firſt knowledge comes purely from God, but it is in us by his grace to purſue this firſt light, and to advance our predeſtination to glory, by forcing our ſelves to know him perfectly, who hath known us ſo liberally.

3. Jeſus will not be known ſingly by his words, but by his works. Our words muſt agree with our good actions, as the needle of a clock agrees with the ſprings. When we have heard, or read ſome good doctrine; that Sermon, or reading, muſt paſſe into our manners. It is ſurely a ſtrange thing, that many imploy their leiſure to know much, and yet will not ſpend ſome conſiderable time, to make themſelves good Chriſtians. We muſt be Philoſophers more by imitating the example of God, then by any curious enquiry of his greatneſſe. Our Chriſtianity teacheth us, that we ſhould be more knowing and skilfull in the practice of our life, then of our tongue; and that we are rather made to perform great actions, then to ſpeak them. We muſt have a ſpeciall care that our hands do not give our mouth the lie. What can we gain (in the judgement of God) by being like thoſe trees, which have a fair outſide, garniſh-

ed

ed with leaves, yet good for nothing but to give a ſhadow, and to make a little noiſe when the wind blows? God requires of us fruit, ſince he is the father of all fertility, and nothing is barren in the land of the living.

Aſpirations.

O My God, I know thee, becauſe thou was firſt pleaſed to know me; Thou haſt known me by thy goodneſſe, and I will do my beſt to know thee, that *I* may obtain all happineſſe. O that I might know that my name is written in the book of life, and alſo know the life which I may poſſeſſe within the heart of Jeſus, in which ſo many lives do live. O how ſhould I then find my ſpirit raviſhed in thoſe beautifull Ideas of glory? Fix thine eyes on me (O Lord) and thou ſhalt thereby bring to me the fountain of all happineſſe. The Father hath given me to thee, and I am the conqueſt of thy precious bloud; Suffer not a ſoul to be taken away from thee, which hath coſt thee ſo many ſweats and ſufferings. I am thine by ſo many titles, that I will be no more mine own, but onely to have the right of renouncing that which I am, and to eſtabliſh what ſhall be thine in this little kingdome of my heart.

The

The Gospel upon Thursday the fifth week in Lent, S. *John* 7.

Upon S. *Mary Magdalens* washing our Saviourg feet in the Pharisees house.

And one of the Pharisees desired him to eat with him. And he being entred into the house of the Pharisee, he sate down to meat. And behold, a woman that was in the Citie, a sinner, as she knew that he set down in the Pharisees house, she brought an Alabaster box of ointment; and standing behind, beside his feet, she began to water his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with ointment. And the Pharisee that had bid him, seeing it, spake within himself, saying. This man if he were a Prophet, would know certes who and what manner of woman she is which toucheth him, that she is a sinner. And Jesus answering, said to him, Simon, I have somewhat to say unto thee. But he said, Master say. A certain creditour had two debters, one did ow five hundred pence, and the other fifty: they having not wherewith to pay, he forgave both, whether therefore doth love him more? Simon answering said, I suppose that he to whom he forgave more. But he said to him, Thou hast judged rightly. And turning to the woman, he said unto Simon, Doest thou see this woman? I entred

tred into thy houſe, water to my feet thou didſt not give: but ſhe with tears hath watered my feet, and with her hairs hath wiped them. Kiſſe thou gaveſt me not; but ſhe, ſince I came in, hath not ceaſed to kiſſe my feet. With oyl thou didſt not anoint my head: but ſhe with ointment hath anointed my feet. For the which I ſay to thee, many ſins are forgiven her, becauſe ſhe hath loved much. But to whom leſſe is forgiven, he loveth leſſe. And he ſaid to her, Thy ſinnes are forgiven thee. And they that ſate together at the table, began to ſay within themſelves, Who is this that alſo forgiveth ſinnes? And he ſaid to the woman, Thy faith hath made thee ſafe, Go in peace.

Moralities.

1. SAint *Mary Magdalen* is under the feet of Jeſus Chriſt, as is that work of Saphires (mentioned in *Exodus*) under the feet of God. It is a work wrought by the right hand of the Higheſt, the wonder of women, the moſt happy of all lovers; who made profit of ſinne, which deſtroyes all; who ſanctified that love, which ſo little knew the way to any ſanctity. This is the fountain mentioned in the book of *Heſter*, in the viſion of *Mardochews*; A fountain which became a river, and after changes it ſelf into the Sunne, which gives beams and ſhowers at one inſtant. She is a fountain at the

the Phariſees table, ſhe is a river in her ſolitary grove, ſhe is a Sunne both in Paradiſe, and in that great exaltation, wherein the Catholick Church now beholds her. Being now in glory, ſhe doth not yet forbear to open fountains of tears, (by imitation of her) within the ſouls of repentant ſinners, of whom inceſſantly ſhe procures the converſion. Happy is that heart which is pierced with the imitation of her virtues, thereby to gain ſome part of her crowns.

2. Every thing is admirable in her converſion: A ſinner wounded with love, cures her ſelf by love. She changes the fire of Babylon, into that of Jeruſalem. She plucks out of her wound the venomous dart of worldly love, to make large room for the arrows of Jeſus which pierce her heart; and at an inſtant make a harmony of heavenly paſſions within the bottome of her ſoul. She holds the wound dearer then life, and goes ſtreight to her conquerour, to deſire death, or increaſe of love.

3. She appears moſt ingenious in her affections, to provide no water wherewith to waſh her Maſters feet, ſince ſhe could draw it ſo fitly out of her own eyes. This was the water which Jeſus did thirſt after, when he asked of the Samaritan woman ſome to drink; But that poor woman was ſo aſtoniſhed, that ſhe forſook her pitcher, and forgot that which

Jeſus

Jeſus asked. Now the holy *Magdalen* brings her eyes to the Phariſees table, as two veſſels full of criſtall water, which was of that pure ſtream which comes from the holy Lambe. Heaven is wont to water the earth, but here the earth waters heaven. A ſoul which was before black, and burnt up with the fire of concupiſcence, provides a fountain for the King of higheſt heaven. She draws tears from her ſinnes, to make them become the joyes of Paradiſe.

4. She ſanctifies all that which was eſteemed moſt prophane. Her hairs, which were the nets wherein ſo many captive ſouls did ſigh under the yoke of wanton love, are now (as the enſignes and ſtandards of wicked *Cupid*) trampled under the feet of her Conquerour. Thoſe kiſſes, which carried the poiſon of a luxurious paſſion in her heart, do now breathe from her nothing but the delicacies of chaſtity. Her pleaſing odours which were before vowed to ſenſuality, are now become the ſweeteſt exhalations from that Amber Ile which brings an odoriferous perfume to Jeſus Chriſt. She brings with her Aromatick ſpices, to burn her ſelf at the mountain of her Sun, who makes himſelf her Prieſt, her Advocate and Brideman.

5. She had gained the great jubilee, and was aſſured of it by the word of the eternall Biſhop; and yet during all the reſt of her life,

life, she practised upon her self a sanctified revenge, and her penance never ends, but with her life; to confound our coldnesse, who know so little what it is to bewail a sin. She is as timorous in the assurance of her pardon, as we are secure at the approch of Gods justice. No body could be so patient, and so constant in her love, but she, that had a holy emulation toward heavenly charity. It is her perseverance which draws to the earth a perfect copy of that life (without limit) which the blessed souls enjoy in heaven. It is she alone to whom eternity was then given, because she had power to offer repentant frailty to eternity it self.

Aspirations.

Upon Saint Mary Magdalens great Repentance.

O Jesus, my Conquerour, and my Soveraign Bishop, thou art pleased to be satisfied of thy unworthy servant; but I am not yet content with my self. No, no, my life and penance shall end together, since I have lost that which should never have been separated from my body, before the separation of my soul. And since I cannot enter chaste into my grave, I will now go repentant into an obscure and savage Cave, where the sunne shall shine no more upon a head so sinfull as mine. Mine eyes (O mine eyes) who have first received

ceived that fire which hath ſo paſſionately devoured my ſoul, I will make you imitate the pond of Heſebon, and ſooner ſhall thoſe two fountains be dried up which ſerve the ſtream of Jordan, then you ſhall want water to waſh the ſteps of your Concupiſcences. I will have that neck (which hath ſuffered it ſelf to be embraced by unlawfull Arms) held under the yoke of him that hath overcome me, and ſo happily ſubjected me to his empire. Theſe arms and hands which have been the chains of wanton embracements, ſhall henceforth for ever be lifted up to heaven in prayer, and they ſhall have no other Altars but the feet of my Lord and Maſter, if I dare think my ſelf worthy to kiſſe them. This mouth which hath been the gate of unchaſtity ſhall now become a temple of Gods praiſes. And this heart which hath been a burning furnace of worldly love, ſhall be a burning lamp of holy affections, before God; and ſhall have no other oyl to maintain it, but that water which ſhall be drawn from mine eyes. O my God ſince I have ſo betrayed my heart, abuſed my youth, ſpent prodigally thy Treaſures, and made crowns to Baal out of thy ſilver; ſince I have forſaken thee who art eternall, unchangeable and incomparable Goodneſſe, (without whom all other goods are nothing) to follow

low a wanton fire, which hath brought me to the brim of an everlasting precipice; where shall I find sufficient tears to wash my offences? where shall *I* find enow parts of my body to be continually offered up as the sacrifice of my repentance? I would make my life immortall, to have my pains so lasting, and if thy mercy will not let me be the object of thy vengeance, let me at least serve for a sacrifice at thy Altars.

The Gospel upon Friday the fifth week in Lent, S. *John* 11.

The Jews said, What shall we do? for this man doth many miracles.

THe chief Priests therefore and the Pharisees gathered a councell, and said, What shall we do? for this man doth many signs: if we let him alone so, all will believe in him, and the Romanes will come and take away our place and Nation. But one of them named Caiphas, being the high Priest of that yeare, said, to them, You know nothing, neither do you consider that it is expedient for us, that one man die for the people, and the whole Nation perish not. And this he said not of himself, but being the high Priest of that yeare, he prophesied that Iesus should die for the Nation: and not onely for

for the Nation, but to gather in one the children of God that were dispersed. From that day therefore they devised to kill him. Jesus therefore walked no more openly among the Jews, but he went into the Country beside the Desart, unto a City that is called Ephrem, and there he abode with his Disciples.

Moralities.

1. ONe of the greatest Tragedies acted in the life of man, which makes curious persons to question, wise men to wonder, good men to groan, and the wicked to rejoyce; is to see an innocent man oppressed by colour of justice. Now Jesus being resolved to espouse our miseries, as far as they can reach, was pleased to passe through those rigours and formalities of the wicked, coloured with a pretext of equity. He is not here condemned by a mean people without consideration, without power, without formality of processe: But by these chief Priests and principall men of that Nation assembled in Councell; they informed themselves, they reason, and conclude his death. The Lions of *Solomons* throne, did anciently bear certain Writs of the Law, to signifie that it was to be handled by couragious and clear seeing Judges. But here Foxes got it into their hands, and did manage it by crafty deceits and wickednesse. Alas, we are far from the Laws of God, when

when we cannot abide the leaſt word ſpoken againſt our reputation. We are troubled to ſuffer for innocency, as if it were a greater honour to ſuffer for a direct offence. Shall we never think that the triumph of virtue conſiſts in well doing, and (thereby) ſometimes receiving harm even from thoſe who are eſteemed good men?

2. There are ſome difficulties in affairs where truth is ſhut up as within a cloud. Wiſe men can hardly find out where the point lies, but God doth ſo order it that falſhood leaves alwayes certain marks by which it may be known; and the beauty of truth, is ever like that lake of Affrick, which early or late diſcovers all that is caſt into it, and makes all impoſtures plainly appear, when we think they are moſt conceald. And this appears by the proceeding of *Caiphas*, who choſe to condemn Chriſt, for thoſe things which were the certain tokens that he was the true Meſſias. He concluded his death by reaſon of his miracles, and thoſe gave him authority as to the Prince of life. A troubled ſpirit makes darts of every thing (which it can) to fight againſt reaſon, and kills it ſelf, not ſuſpecting its own poiſon.

3. The Devil publiſheth Jeſus for the true Meſſias and ſo doth likewiſe *Caiphas* prophecy the ſame. It is not alwayes a certain mark of goodneſſe, to ſpeak that which is good,

good, but it is an assurance of virtue to avoid that which is ill. There are many from whom good works do escape, while they both think and do ill. Truth makes use of their tongues, when Devils command their hearts. It is this which makes us see our Saviours Empire, and the extent of his conquests, which is not limited by time, he being already entred into possession of eterniry : and it is not bounded by place, because it contains all Immensity. Night hath no power to cover it, because it is light it self; It cannot be shut up in any deceitfull shadow, because it scatters and discovers all falshood : It cannot be comprehended within our senses because it exceeds their Capacity; and it is present in all places being omnipotent and eternall in all time.

Aspirations.

O Jesus, Father of all blessed unions, who hast suffered death to unite all the children of God together, who are scattered over all the countreys of the world; wilt thou have no pity of my heart, so many times torn in pieces, and strayed amongst a great multitude of objects, which estrange and draw me from the first of all unities? My soul melts through all the Gates of my senses, by running after so many creatures which do kindle covetousnesse, but never serve to refresh

freſh or cool the heat of it. Draw me (O Lord) from the great throng of ſo many exteriour things, that I may retire into my own heart, and from thence ariſe to thine, where I may find that peace, which thou haſt cimented faſt with thy moſt precious bloud. When ſhall I ſee the firſt beams of that liberty, which thou granteſt to thy children? When ſhall my thoughts return from wandering in thoſe barren regions, where thou art not acknowledged? When ſhall I be reunited, and ſo purified by thy favours, that they may celebrate continuall dayes of feaſt in my ſoul? I am already there in deſire, and ſhall be there in preſence, when by help of thine infinit grace and mercy, I can be wholly thine.

The Goſpel upon Saturday, the fifth week in Lent, S. *John* 12.

The chief Prieſts thought to kill *Lazarus*, becauſe the miracle upon him made many follow Jeſus.

But the chief Prieſts deviſed for to kill Lazarus alſo; becauſe many for him of the Iews went away, and believed in Ieſus.

And on the morrow a great multitude that was come to a feſtivall day, when they had heard that Ieſus cometh to Ieruſalem, they took the

the boughs of Palms, and went forth to meet him, and cried, Hoſanna, bleſſed is he that cometh in the name of our Lord, the King of Iſrael. And Jeſus found a young Aſſe, and ſate upon it, as it is written, Fear not daughter of Sion: behold, thy King cometh ſitting upon an Aſſes colt. Theſe things his Diſciples did not know at the firſt: but when Jeſus was glorified, then they remembred that theſe things had been written of him, and theſe things they did to him. The multitude therefore gave teſtimony, which was with him when he called Lazarus out of the grave, and raiſed him from the dead. For therefore all the multitude came to meet him, becauſe they heard that he had done this ſign. The Phariſees therefore ſaid among themſelves, Do you ſee that we prevail nothing? Behold, the whole world is gone after him.

And there were certain Gentiles of them that came up to adore in the feſtivall day. Theſe therefore came to Philip, who was of Bethſaida of Galilee, and deſired him, ſaying, Sir, we are deſirous to ſee Jeſus. Philip cometh and telleth Andrew. Again, Andrew and Philip told Jeſus: but Jeſus anſwered them, ſaying, The hour is come that the Sonne of man ſhall be glorified. Amen, Amen, I ſay to you, Unleſſe the grain of wheat falling into the ground, dy, it ſelf remaineth alone: but if it die, it bringeth much fruit. He that loveth his life, ſhall loſe it; and he that hateth his life in this world,

doth keep it to life everlasting. If any man minister to me let him follow me: and where I am there also shall my minister be. If any man minister to me, my Father will honour him.

Moralities.

1. ADmire here the extasies of our sweet Saviour! He is ravished by the object of his death, and is transported by the Idea of his sufferings. The trumpet of heaven sounded in the voice which was heard by this great multitude. He encourages himself to his combat; he looks confidently upon the Crosse, as the fountain of his glories, and planted his elevation upon the lowest abasements. Shall not we love this Crosse, which Jesus hath cherished as his Spouse? He gave up his soul in the arms of it to conquer our souls. We shall never be worthy of him, till we bear the Ensigns of his war, and the ornaments of his peace. Every thing is Paradise to him, that knows how to love the Crosse: and every thing is hell to those, who flie from it; and no body flies it, but shall find it. It is the gate of our mortality, whither we must all come though we turn our backs to it.

2. What a great secret it is, to hate our soul that we may love it; To hate it for a time, that we may love it for all eternity; to punish it in this life, to give it thereby a perpetuall rest in that to come; To despise it that we may honour

nour it: To handle it roughly, that it may be perfectly eſtabliſhed in all delights? And yet this is the way which all juſt men have paſſed to arive at the chiefeſt point of their reſt. They have reſembled the Flowers de-Luce, which weep for a time, and out of their own tears produce ſeeds which renew their beauties. The ſalt ſea for them becomes a flouriſhing field, as it did to the people of God when they came forth of the chains of Egypt. The cloud which appeared to the Prophet *Ezekiel*, carried with it winds and ſtorms, but it was environed with a golden circle, to teach us that the ſtorms of affliction which happen to Gods children, are encompaſſed with brightneſſe and ſmiling felicity. They muſt rot as a grain of wheat, that they may bud out & flouriſh in the ear. They muſt abide the diverſity of times, and endure the ſythe and flail; They muſt be ground in a mill, and paſſe by water and fire, before they can be made bread pleaſing to Jeſus Chriſt. Our loſſes are our advantages; we loſe nothing but to gain by it; we humble and abaſe our ſelves to be exalted, we deſpoil our ſelves to be better clothed, and we mortifie our ſelves to be revived. O what a grain of wheat is Jeſus Chriſt, who hath paſt all theſe trialls, to make the heighth of all heavenly glories bud out of his infinit ſufferings.

Aſpirations.

O God, *I* have that paſſionate deſire which theſe ſtrangers had to ſee Jeſus. I do not ask it of *Philip*, nor ſhall *Philip* have cauſe to ask *Andrew*. My Jeſus, I ask it of thy ſelf Thou art beautifull even in the way of the Croſſe; Thou didſt ſhew thy ſelf courageous in the Abyſſe of thy pains: thou art admirable in the contempt of death. The heavenly trumpet hath already ſounded for thee, and chearfulneſſe gives wings to carry thee to this great combat, where death and life fight ſingly together: which makes life die for a time, and death live for ever. I will forſake my very ſoul to follow thee in this Agonie, and find my life in thy death, as thou haſt extinguiſhed death in thy life.

The Goſpel upon Palm-Sunday, S. *Matthew* 21.

Our Saviour came in triumph to Jeruſalem a little before his Paſſion.

AND when they drew nigh to Jeruſalem, and were come to Bethphage, unto mount Olivet, then Jeſus ſent two Diſciples, ſaying to them, Go ye into the town that is againſt you, and immediatly you ſhall find an Aſſe tied, and a colt with her: looſe them and bring them

them to me. And if any man ſhall ſay ought unto you, ſay yee, That our Lord hath need of them, and forthwith he will let them go. And this was done that it might be fulfilled which was ſpoken by the Prophet, ſaying, Say ye to the daughter of Sion, Behold thy King cometh to thee, meek, and ſitting upon an Aſſe, and a Colt the foal of her that is uſed to the yoke. And the Diſciples going, did as Jeſus commanded them: and they brought the Aſſe, and the Colt, and laid their garments upon them, and made him to ſit thereon. And a very great multitude ſpred their garments in the way: and others did cut boughs from the trees, and ſtrawed them in the way, and the multitudes that went before, and that followed, cried, ſaying, Hoſanna to the ſonne of David: bleſſed is he that cometh in the name of the Lord.

Moralities.

1. OUr Saviour goes to his death in triumph: he appears to be a King, but a King of Hearts, who requires nothing of us but our ſelves, onely to make us happy and contented in him. He triumphs before the victory, becauſe none but he could be ſure of the future certainty of his happineſſe. But he watered his triumphs with tears, to weep for our joyes, which were to proceed out of his ſadneſſe. It is related by an ancient Ora-

tour that when *Conſtantine* made his entry into great Britany, (where he was born) the people received him with ſo great applauſe, that they kiſſed the Sails and Oars of the veſſell which brought him, and were ready to pave the ſtreets with their bodies, for him to tread on. If they did ſo for a mortall man, what ſhould we not do for an eternall God, who comes to buy us with his precious bloud, and demands entrance into our hearts, onely to give us Paradiſe.

2. He walks towards his Croſſe, amongſt the cries of favour and joy, to teach us with what chearfulneſſe we ſhould conform our ſelves to abide our own ſufferings; imitating the Apoſtles, who receiv'd their firſt reproches as Manna from heaven. He would have us prepared and reſolved alwayes to ſuffer death patiently; whether it be a death which raiſeth up our ſpirit to forſake ſenſuality, or a naturall death. Whether ſoever it be, we ſhould embrace it as the day which muſt bring us to our lodging after a troubleſome pilgrimage. Doth it not appear plainly, that thoſe who are loth to forſake the world, are like herbs put into an earthen pot amongſt ſtraw and dung, and yet would be unwilling to come forth of it. The furniture of our worldly lodging grows rotten, the roof is ready to fall upon our heads, the foundation ſhakes under our feet, and we fear that day, which

which (if we our ſelves will) ſhall be the morning of our eternall happineſſe. It is not death, but onely the opinion of it which is tetrible, and every man conſiders it according to the diſpoſition of his own ſpirit.

3. The Palme branches which we carry in our hands, require from us the renewing of a life purified and cleanſed in the bloud of the holy Lambe. In the beginning of Lent we take upon our heads the aſhes of Palme branches, to teach us that we do then, enter (as it were) into the Sepulchre of repentance: But now we carry green bows, to make us know that now we come out of the tombe of Aſhes, to enter again into the ſtrength of doing good works, in imitation of the trees which having been covered with ſnow, and buried in the ſharpneſſe of winter, do again begin to bud out in the Spring time.

4. The garments ſpred under the feet of Jeſus declare, that all our temporall goods ſhould be employed toward his glory; and that we muſt forſake our affections to all things which periſh, that we may be partakers of his kingdome. No man can ſtand firm that is delighted with moveable things. He that is ſubject to worldly affections binds himſelf to a wheel which turns about continually. Jeſus accepted this triumph onely to deſpiſe it: he reſerved the honour of

it in his own hands, to drown it in the floud of his tears, and the in the ſea of his precious bloud. If you be rich and wealthy do not publiſh it vainly, but let the poor feel it. You muſt live amongſt all the greatneſſe and jollity of this world, as a man whoſe onely buſineſſe muſt be to go to God.

Aſpirations.

O Soveraign King of hearts, after whom all chaſte loves do languiſh, I am filled with joy to ſee thee walk amongſt the cries of joy, and the palms and garments of thy admirers, which ſerved for carpets. I am raviſhed with thy honours, and the delights of thy glory, and I applaud thy triumphs. Alas, that all the earth is not obedient to thy laws; and that the tongues of all people do not make one voice to acknowledge thee ſole Monarch of heaven and earth. Triumph at leaſt in the hearts of thy faithfull ſervants (O my magnificent Maſter) make a triumphall Ark compoſed of hearts; Put fire to it with thy adored hand; Poure out one ſpark of that heat which thou cameſt to ſpread upon the earth. Let every thing burn for thee, and conſume it ſelf in thy love. I do irrevocably bind my heart to the magnificence of thy triumph, and I love better to be thy ſlave, then to be ſaluted king of the whole world.

The Goſpel upon Munday in holy week S. *John* 12.

Saint *Mary Magdalen* anointed our Saviours feet with precious ointment: at which *Judas* repined.

JEſus therefore ſix dayes before the Paſche, came to Bethania, where Lazarus was, that had been dead, whom Jeſus raiſed: and they made him a ſupper there, and Martha miniſtred, but Lazarus was one of them that ſate at the table with him. Mary therefore took a pound of ointment of right Spikenard, precious, and anointed the feet of Jeſus, and wiped his feet with her hair: and the houſe was filled of the odour of the Ointment. One therefore of his Diſciples, Judas Iſcariot, he that was to betray him, ſaid, Why was not this ointment ſold for three hundred pence, and given to the poor? And he ſaid this, not becauſe he cared for the poor, but becauſe he was a thief, and having the purſe, carried the things that were put in it. Jeſus therefore ſaid, Let her alone that ſhe may keep it for the day of my buriall: for the poor you have alwayes with you, but me you ſhall not have alwayes. A great multitude of the Jews knew that he was there: and they came, not for Jeſus onely, but that they might ſee Lazarus whom he raiſed from the dead.

Moralities.

1. *Lazarus* being raiſed from his grave converſeth familiarly with Jeſus, and to preſerve the life which he had newly received, he ties himſelf continually to the fountain of lives: to teach us that ſince we have begun to make a ſtrong converſion from ſinne to grace, we muſt not be out of the ſight of God: we muſt live with him, and of him; with him, by applying our ſpirit, our prayers, our fervours, our paſſionate ſighs toward him: and live of him by often receiving the bleſſed Sacrament. Happy they (ſaith the Angel in the Apocalypſe) who are invited to the wedding ſupper of the Lambe. But note that he who invites us to this feaſt, ſtands upright amidſt the ſunne, to ſignifie that we ſhould be as pure as the beams of light, when we come unto the moſt holy Sacrament. *Lazarus* did eat bread with his Lord, but (to ſpeak with Saint *Auguſtine*) he did not then eat the bread of our Lord. And yet this great favour is reſerved for you when you are admitted to that heavenly banket, where God makes himſelf meat, to give you an Antepaſt of his Immortality.

2. God will have us acknowledge his benefits by the faithfulneſſe of our ſervices. Saint *Peters* mother in law as ſoon as ſhe was healed of her Feaver, preſently ſerved her Phyſician. And obſerve that *Martha* ſerved the

the Authour of life, who had redeemed her brother from the power of death. The faithfull *Mary* who had ſhed tears, gave what ſhe had moſt precious, and obſerves no meaſure in the worth, becauſe Jeſus cannot be valued. *Cleopatra's* pearl (eſtimated to be worth two hundred thouſand crowns) which ſhe made her friend ſwallow at a Banquet, this holy woman thought too baſe; She melts her heart in a ſacred Limbeck of love, and diſtills it out by her eyes. And Jeſus makes ſo great account of her waters and perfumes, that he would ſuffer no body to waſh his feet when he inſtituted the bleſſed Sacrament, as not being willing to deface the ſacred characters of his ſacred Lover.

3. *Judas* murmures and covers his villanous paſſion of Avarice under the colour of Charity, and mercy toward the poor. And juſt ſo do many cover their vices with a ſpecious ſhew of virtue. The proud man would be thought Magnanimous; the prodigall would paſſe for liberall, the covetous for a good husband; the brainſick raſh man, would be reputed couragious; the glutton, a hoſpitable good fellow; Sloth puts on the face of quietneſſe, timorouſneſſe of wiſdome, impudence of boldneſſe, inſolence of liberty, and over confident or ſawcy prating, would be taken for eloquence. Many men (for their own particular intereſts) borrow ſome

ſome colours of the publick good, and very many actions both unjuſt and unreaſonable take upon them a ſemblance of piety. Saint *Ireneus* ſaith, that many give water coloured with ſleckt whitelime or plaſter, inſtead of milk. * And all their life is but a farſe where Blackamores are whited over with meal. Poor truth ſuffers much amongſt theſe couſanages: But you muſt take notice that in the end, wicked and diſſembling *Judas* did burſt and ſhew his damned ſoul ſtark naked. Yet ſome think fairly to cover foul intentions, who muſt needs know well that Hypocriſie hath no vail to couzen death.

* *A farſe is a French Fig wherein the faces of all the actours are whited over with meal.*

Aſpirations.

I See no altars in all the world more amiable then the feet of our Saviour; I will go by his ſteps to find his feet; and by the excellencies of the beſt of men, I will go find out the God of gods. Thoſe feet are admirable and Saint *John* hath well deſcribed them to be made of metall burning in a furnace, they are feet of metall by their conſtancy, and feet of fire by the enflamed affections of their Maſter. Let *Judas* murmure at it what he will; but if I had a ſea of ſweet odours, and odoriferous perfumes, I would empty them all upon an object ſo worthy of love. Give, (O

mine

mine eyes) Give at leaſt tears to this precious Holocauſt, which goes to ſacrifice it ſelf for ſatisfaction of your libidinous concupiſcences. Waſh it with your waters before it waſh you with its bloud. O my ſoul, ſeek not after excrements of thy head to dry it: Thy hairs are thy thoughts, which muſt onely think of him, who thought ſo kindly and paſſionately of thee on the day of his Eternity.

The Goſpel upon Maundy Thurſday, S. *John* the 13.

Of our Saviours waſhing the feet of his Apoſtles.

AND before the feſtivall day of the Paſch, Jeſus knowing that his hour was come, that he ſhould paſſe out of this world to his Father: whereas he had loved his that were in the world, unto the end he loved them. And when ſupper was done, whereas the Devil now had put into the heart of Judas Iſcariot the ſon of Simon to betray him, knowing that the Father gave him all things into his hands, and that he came from God, and goeth to God: he riſeth from ſupper, and layeth aſide his garments, and having taken a towell, girded himſelf. After that he put water into a baſon, and began to waſh the feet of the Diſciples, and to wipe

wipe them with the towell wherewiith he was girded. He cometh therefore to Simon Peter; and Peter ſaith to him, Lord, doſt thou waſh my feet? Jeſus anſwered and ſaid to him, That which I do, thou knoweſt not now, hereafter thou ſhalt know. Peter ſaith to him, Thou ſhalt not waſh my feet for ever. Jeſus anſwered him, if I waſh thee not, thou ſhalt not have part with me. Simon Peter ſaith to him, Lord, not onely my feet, but alſo hands and head. Jeſus ſaith to him, He that is waſhed, needeth not but to waſh his feet, but is clean wholly: and you are clean, but not all; for he knew who he was that would betray him, therefore he ſaid, You are not clean all.

Therefore after he had waſhed their feet, and taken his garments, being ſet down, again he ſaid to them, Know you what I have done to you? You call me Maſter, and Lord, and you ſay well, for I am ſo. If then I have waſhed your feet, Lord and Maſter, you alſo ought to waſh one anothers feet. For I have given you an example, that as I have done to you, ſo you do alſo.

Moralities.

1. JEſus loves his ſervants for an end, and till the full accompliſhment of that end. The world loves his creatures with a love which tends to concupiſcence; but that is not the end for which they were made or ſhould be

be loved. There is a very great difference between them : for the love of worldly men, playes the Tyrant in the world; ſnatching and turning all things from the true ſcope and intention for which they were made by God, diverting them to prophane uſes, by turbulent and forcible wayes. The world pleaſeth it ſelf to ſet up Idols every where to make it ſelf adored in them as chief Soveraign. It makes uſe of the Sun to light his crimes; of the fatneſſe of the earth to fatten his pleaſures, of apparrell for his luxury, of all metals to kindle Avarice, and of the pureſt beauties to ſerve ſenſuality. And if by chance it love any creature, with a well-wiſhing love, and as it ought to be loved, that is not permanent. The wind is not more inconſtant, nor a calm at Sea more unfaithfull, then worldly friendſhip. For ſometimes it begins with Fire, and ends in Ice. It is made as between a pot and a glaſſe, and is broken ſooner then a glaſſe. The ancient Almans tried their children in the Rhine, but true friendſhip is tried in a ſea of Tribulation. It is onely Jeſus (the preſerver and reſtorer of all things) who loves us from Eternity to Eternity. We muſt follow the ſacred ſteps of his examples to reduce our ſelves to our firſt beginning and to bring our ſelves to the finall point of our happineſſe.

2. The

2. The water at firſt was a mild element, which ſerved the Majeſty of God, as a floting Chariot, ſince (as the Scripture ſaith) his Spirit was carried upon the waters, from whence he drew the ſeeds which produced all the world. But after man had ſinned, like a ſupreme Judge he made uſe of the gentleſt things to be the inſtruments of our puniſhments. The water which carried the divine mercies, was choſen at the deluge, to drown all mankind. Now at this time Jeſus ſanctified it by his ſacred touch: He took the Baſon, which being in his hands, became greater and more full of Majeſty, then all the Ocean. Our ſpots, which eternity could not waſh clean, are taken away at Baptiſme by one onely drop of water ſanctified by his bleſſing. He prevents the bath of his bloud, by the bath of an element: which he doth expreſly before his inſtitution of the bleſſed Sacrament; to teach us, what purity of life, of heart, of faith, of intentions and affections we muſt bring to the holy Euchariſt. It is neceſſary to chaſe away all ſtrange gods (which are ſins and paſſions) before we receive the God of Iſrael: we muſt waſh our ſelves in the waters of repentance, and change our attire by a new converſation. Is it too much for us to give fleſh for fleſh, the body of a miſerable man for that of Jeſus Chriſt? The conſideration of our ſins ſhould bring up

up the bloud of blushing into our cheeks, since they were the onely cause why he shed his most precious bloud upon the Crosse for us. Alas, the heavens are not pure before his most pure Spirit, which purifies all nature: Then how can we go to him, with so many voluntary stains and deformities? Is it not to cast flowers upon a dunghill, and to drive Swine to clear fountain, when we will go to Jesus (the Authour of innocency) carrying with us the steps and spots of our hainous sins?

3. Jesus would not onely take upon him-self the form of man, but also of a base servant, as Saint *Paul* saith. It was the office of slaves to carry water to wash bodies; which made *David* say that *Moab* should be the Bason of his hope, expressing thereby, that he would humble the Moabites so low, that they should serve onely to bring water to wash unclean houses. Alas, who would have said that the Messias was come amongst us to execute the office of a Moabite? What force hath conquered him, what arms have brought him under, but onely love? How can we then become proud, and burn incense to that Idoll called point of honour, when we see how our God humbled himself in this action? Observe with what preparation the Evangelist said that his heavenly Father had put all into his hands: that he came from God, and went

went to God; yet inſtead of taking the worlds Scepter, he takes a Baſon and humbles himſelf to the moſt ſervile offices. And if the waters of this Baſon cannot burſt in us, the foul impoſtume of vanity, we muſt expect no other remedy, but the eternall flames of hell fire.

Aſpirations.

O King of Lovers, and Maſter of all holy Loves, Thou loveſt for an end, and till the accompliſhment of that end. It appertains onely to thee to teach the Art of loving well, ſince thou haſt practiſed it ſo admirably. Thou art none of thoſe delicate friends, who onely make love to beauties, to gold, and ſilk; thou loveſt our very poverty, and our miſeries; becauſe they ſerve for objects of thy charity. Let proud *Michol* laugh (while ſhe liſt) to ſee my dear *David* made as a water-bearer; I honour him as much in that poſture, as I would, ſitting upon the throne of all the world. I look upon him holding this Baſon, as upon him that holds the vaſt Seas in his hands. O my mercifull Jeſus, I beſeech thee waſh; waſh again, and make clean my moſt ſinfull ſoul. Be it as black as hel, being in thy hands, it may become more white then that Dove (with ſilver wings) of which the Prophet ſpeaks. I go, I run to the fountains; I burn with love amongſt thy pu-

purifying waters. I desire affectionately to humble my self, but I know not where to find so low a place as thine, when thou thus wast humbled before *Judas*, to wash his traitours feet.

Upon the Garden of Mount Olivet.

Moralities.

1. JEsus enters into a Garden, to expiate the sin committed in a Garden by the first man. The first *Adam* stole the fruit, and the second is ordained to make satisfaction. It is a strange thing, that he chose the places of our delights, for suffering his pains; and never lookt upon our most dainty sweets, but to draw out of them most bitter sorrows. Gardens are made for recreations, but our Saviour finds there onely desolation. The Olives which are tokens of peace, denounce war unto him. The plants there do groan; the flowers are but flowers of death, and those fountains are but fountains of sweat and bloud. He that shall study well this Garden, must needs be ashamed of all his pleasant Gardens; and will forsake those refined curiosities of Tulips, to make his heart become another manner of Garden, where Jesus should be planted as the onely tree of life, which brings forth the most perfect fruits of justice.

2. It

2. It was there that the greateſt Champion of the world undertook ſo great combats, which began with ſweat and bloud, but ended with the loſſe of his life. There were three marvellous agonies, of God and Death; of Joy and Sorrow; of the Soul and Fleſh of Jeſus. God and Death were two incompatible things; ſince God is the firſt, and the moſt univerſall of all lives, who baniſheth from him all the operations of death, and yet his love finds means to unite them together for our redemption.

The joy of beatitude was a fruition of all celeſtiall delights, whereunto nothing which diſpleaſed could have acceſſe; and yet Jeſus ſuffered ſorrow, to give him a mortall blow even in the Sanctuary of his Divinity. He afflicted himſelf for us, becauſe we knew not what it was to afflict our ſelves for him, and he deſcended by our ſteps to the very anguiſhes of death, to make us riſe by his death to the greateſt joyes of life.

To be ſhort, there was a great duell between the affectionate love and the virginall fleſh of Jeſus. His ſoul did naturally love a body which was ſo obedient; and his body followed wholly the inclinations of his ſoul: There was ſo perfect an agreement between theſe two parties, that their ſeparation muſt needs be moſt dolorous. Yet Jeſus would have it ſo, and ſigned the decree by ſweating bloud.

bloud. And as if it had been too little to weep for our ſins with two eyes, he ſuffered as many eyes as he had veins, to be made in his body, to ſhed for us tears of his own bloud.

3. Obſerve here how this ſoul of Jeſus amongſt thoſe great anguiſhes, continued alwayes conſtant, like the Needle of a Sea-compaſſe in a ſtorm. He prayes, he exhorts, he orders, he reproves, and he encourages; he is like the heavens, which (amongſt ſo many motions and agitations) loſe no part of their meaſure or proportion. Nature and obedience make great convulſions in his heart; but he remains conſtantly obedient to the will of his heavenly Father: he tears himſelf from himſelf, to make himſelf a voluntary ſacrifice for death, amongſt all his inclinations to life; to teach us that principall leſſon of Chriſtianity, which is to deſire onely what God will, and to execute all the decrees of his divine providence, as our chiefeſt helps to obtain perfection.

Aſpirations.

O Beauteous garden of Olives, which from henceforth ſhalt be the moſt delicious object of my heart. I will loſe my ſelf in thy walks, I will be loſt with God that I may never be loſt. I will breathe onely thy air, ſince it is made noble by the ſighs of my dear Maſter.

Maſter. I will gather thy flowres, ſince Jeſus hath marked them with his bloud. I will waſh my ſelf in thoſe fountains ſince they are ſanctified by the ſweat of my Jeſus. I will have no other joy but the ſorrow of the Son of God, nor any other will but his. O my ſweet Saviour, Maſter and teacher of all humain kind, wilt thou be abridged of thine own will (which was ſo reaſonable and pure) to give me an example of mortifiing my paſſions, and ſhall I (before thy face) retain any wicked or diſordinate appetites? Is it poſſible I ſhould deſire to be Lord of my ſelf (who am ſo bad a Maſter) when I ſee the Author of all goodneſſe ſeparate himſelf from himſelf, onely to make me and all mankind partakers of his merits?

Of the apprehenſion of Jeſus.

IN that obſcure and dolorous night, wherein our Saviour was apprehended, three ſorts of darkneſſes were caſt; upon the Jews, upon *Judas*, and upon Saint *Peter*: A darkneſſe of obduration upon the hearts of the Jews; a darkneſſe of ingratefull malignity upon *Judas*; and a darkneſſe of infirmity upon Saint *Peter*. Was there ever any blindneſſe like that of the Jews, who ſought for the ſhining Sunne with lighted torches, without knowing him by ſo many beams of power which ſhined from him? They are ſtrucken down with the voice of

of the Son of God, as with lightning; and they riſe again upon the earth to arm themſelves againſt heaven. They bind his hands to take away the uſe of his forces, but they could not ſtop the courſe of his bounties. To ſhew that he is totally good, he is good and charitable even amongſt his mercileſſe executioners, and he loſt all he had (ſaving his Godhead) onely to gain patience.

When Saint *Peter* ſtroke the high Prieſts ſervant, the patience of our Lord Jeſus received the blow, and had no patience till he was healed. If goodneſſe did ſhew forth any one beam in the garden, modeſty ſent forth another in the houſe of *Annas*, when his face was ſtrucken by a ſervile hand, his mouth opened it ſelf as a Temple from whence nothing came but ſweetneſſe and light. The God of Truth ſpeaketh to *Caiphas*, and they ſpit upon his brightneſſe, and cover that face which muſt diſcover heaven for us. The mirrour of Angels is tarniſht with the ſpittle of infernall mouths, and wounded by moſt ſacrilegious hands, without any diſturbance of his conſtancie. That was invincible by his virtue, as the wilfulneſſe of the Jews ſtood unmoveable by their obduration. There are ſouls which after they have filled the earth with crimes, expect no cure of their diſeaſes, but by the hell of the reprobate.

2. The ſecond darkneſſe appeareth by the black

black paſſion of *Judas*, who falls down into hell with his eyes open; and after he had ſold his ſoul, ſold Jeſus, and both all he had, and all he was, to buy an infamous halter to hang himſelf. A ſoul become paſſionate with wanton love, with ambition or avarice, is baniſhed into it ſelf, as into a direct hell, and delivered to her own paſſions as to the Furies. The Poets *Hydra* had but ſeven heads; but the ſpirit of Avarice (S. *John Climacus* ſaith) hath ten thouſand. The converſation of Jeſus, which was ſo full of infinit attractions, could never win the ſpirit of *Judas*, when it was once bewitched with covetouſneſſe. The tinkling of ſilver kept him from rightly underſtanding Jeſus. He makes uſe of the moſt holy things to betray Holineſſe it ſelf. He employes the kiſſe of peace to begin war. He carries poyſon in his heart, and hony in his mouth: he puts on the Spirit of Jeſus to betray him. This ſhews us plainly, that covetous and traiterous perſons are fartheſt from God, and neareſt to the Devils.

The third power of darkneſſe appeared in the infirmity of Saint *Peter*, who after ſo many proteſtations of fidelity, for fear of death, renounced the Authour of life. One of the Ancients ſaid, The greateſt frailty of Humanity was, that the wiſeſt men were not infallibly wiſe at all times. And all men are aſtoniſhed to ſee, that the greateſt ſpirits (being

ing left to themſelves) become barren, and ſuffer eclipſes which give example to the wiſeſt, and terrour to all the world. God hath ſuffered the fall of Saint *Peter* to make us have in horrour all preſumption of our own forces; and to teach us that over great aſſurance is oft times mother of an approching danger. Beſides, it ſeemeth he would by this example, conſecrate the virtue of repentance in this fault of him, whom he choſe to be head of his Church; to make us ſee, that there is no dignitie ſo high, nor holineſſe ſo eminent, which doth not ow Tribute to the mercy of God.

Aſpirations.

Upon Saint Peters tears.

IT is moſt true (ſaith Saint *Peter*) that a proud felicity hath alwayes reeling feet. Thou which didſt defie the gates of hell, haſt yielded thy ſelf to the voice of a ſimple woman. All thoſe conqueſts which thou didſt promiſe to thy ſelf, are become the trophees of ſo weak a hand. Return to the combat, and ſince ſhe hath triumphed over thee, do thou at leaſt triumph over thy ſelf. Alas? I am afraid even to behold the place of my fall, and the weak ſnares of a ſimple woman appear to me as boiſterous chains. Yet what can he fear who is reſolute to die? If thou find death

amongſt theſe maſſacres, thou ſhouldſt rather embrace then decline it: For what can it do but make the companion of life it ſelf? Our ſoul is yet too foul to be a ſacrifice for God; let us firſt waſh it with tears. I fell down before the fire, and I will riſe by water. I have walked upon the ſea to come to Jeſus, and I will now return to him by the way of my tears. I will ſpeak now onely by my tears, ſince I have lately talked ſo wickedly with my mouth. Since that which ſhould open to ſpeak Oracles for the Church, hath been employed to commit foul treaſon; ſince we have nothing left free to us, but ſighs and groans, let us make uſe of the laſt liberty which is left us, and when all is ſpent return to the mercy of Jeſus, which all the ſinnes of the world can never evacuate. I will from henceforth be a perpetuall example to the Church by my fall, and riſing again from death; for the comfort of ſinners; and the fault of one night ſhall be lamented by me all the dayes of my life.

Moralities upon the Pretorian or Judgement Hall.

1. IN the paſſion of our Saviour all things are divine, and it ſeemeth they go as high as they could be raiſed by that Soveraign power, joyned with extream love. Jeſus the moſt ſupream and redoubted judge, who will come

come in his great Majeſty to judge the world, fire and lightning ſtreaming from his face, and all things trembling under his feet, was pleaſed at this time to be judged as a criminall perſon. Every thing is moſt admirable in this judgement: The Accuſers ſpeak nothing of thoſe things, which they had reſolved in their counſels, but all ſpake againſt their conſciences. As ſoon as they are heard, they are condemned; juſtice forſaketh them, and they are wholly poſſeſt with rage. *Pilate* before he gave judgement upon Ieſus, pronounced it againſt himſelf: for after he had ſo many times declared him innocent, he could not give judgement without proteſting himſelf to be unjuſt. The ſilence of Ieſus is more admired by this infidell, then the eloquence of all the world; and truth without ſpeaking one word, triumpheth over falſhood. A Pagan Lady (the wife of Pilate) is more knowing, then all the Laws: more religious then the Prieſts, more zealous then the Apoſtles, more couragious then the men of Arms: when ſhe ſleepeth, Ieſus is in her ſleep: when ſhe talketh, Ieſus is upon her tongue; if ſhe write, Ieſus is under her pen: her letter defended him at the judgement Hall, when all the world condemned him; ſhe calleth him holy, when they uſed him like a thief: She maketh her husband waſh his hands before he touched that bloud, the high price of which ſhe proclaimed.

She was a Roman Lady by Nation, called *Claudia Procula*, and it was very fit ſhe ſhould defend this Jeſus, who was to plant the ſeat of his Church in *Rome*, All this while Jeſus doth good amongſt ſo many evils: He had cauſed a place to be bought newly for the buriall of Pilgrims at the price of his bloud; he reconciles *Herod* and *Pilate*, by the loſſe of his life. He ſets *Barrabas* at liberty, by the loſſe of his honour: he ſpeaks not one word to him that had killed Saint *John* the Baptiſt, who was the voice. And the other to revenge himſelf (without thinking what he did) ſhewed him as a king. He appears before *Pilate* as the king of dolours, that he might become for us the King of glories. But what a horrour is it to conſider that in this judgement, he was uſed like a ſlave, like a ſorcerer, like an accurſed ſacrifice? Slavery made him ſubject to be whipped, the crown of thorns was given onely to Enchanters, and that made him appear as a Sorcerer: And ſo many curſes pronounced againſt him, made him as the diſmiſſive Goat mentioned in *Leviticus*, which was a miſerable beaſt, upon which they caſt all their execrations, before they ſent it to die in the deſart. He that bindeth the ſhowers in clouds to make them water the earth, is bound and drawn like a criminall perſon: He that holds the vaſt ſeas in his fiſt, and ballanceth heaven with his fingers, is

ſtrucken

ſtrucken by ſervile hands. He that enamels the boſome of the earth with a rare and pleaſing diverſitie of flowers, is moſt ignominiouſly crowned with a crown of thorns. O hideous prodigies which took away from us the light of the Sun, and covered the Moon with a ſorrowfull darkneſſe. Behold what a garland of flowers he hath taken upon his head, to expiate the ſinnes of both Sexes. It was made of briers and thorns, which the earth of our fleſh had ſowed for us, and which the virtue of his Croſſe took away. All the pricks of death were thruſt upon this prodigious patience, which planted her throne upon the head of our Lord. Conſider how the Sonne of God would be uſed for our ſins, while we live in delicaſies? and one little offenſive word goeth to our hearts; to which though he that ſpake it, gave the ſwiftneſſe of wings, yet we keep it ſo ſhut up in our hearts, that it getteth leaden heels, which make it continue there fixed.

Aſpirations.

ALas, what do I ſee here? a crown of thorns grafted upon a man of thorns: A man of dolours who burns between two fires, the one of love, the other of tribulation; both which do inflame and devour him equally, and yet never can conſume him. O thou the moſt pure of all beauties, where have my ſins

placed thee? Thou art no more a man, but a bloudy skin taken from the teeth of Tygers and Leopards. Alas, what a ſpectacle is this to diſpoil this ſilk * worm which at this day attires our Churches and Altars? How could they make thoſe men (who looked upon thy chaſte body) ſtrike and disfigure it? O white Alabaſter, how haſt thou been ſo changed into ſcarlet? Every ſtroke hath made a wound, and every wound a fountain of bloud. And yet ſo many fountains of thy ſo precious bloud, cannot draw from me one tear. But O ſacred Nightingale of the Croſſe, who hath put thee within theſe thorns, to make ſo great harmonies onely by thy ſilence? O holy thorns I do not ask you where are your roſes. I know well they are the bloud of Jeſus, and I am not ignorant that all roſes would be thorns, if they had any feeling of that which you have. Jeſus carried them upon his head, but I will bear them at my heart: and thou (O Jeſus) ſhalt be the object of my preſent dolours that thou maiſt after be the Fountain of my everlaſting joyes.

* *Ego ſum vermis & non homo, Pſalm. 21.*

Moralities for Good Friday upon the death of Jeſus Chriſt.

MOunt Calvary is a marvelous ſcaffold, where the chiefeſt Monarch of all the world, loſeth his life, to reſtore our ſalvation which

which was loſt, and where he makes the Sun to be eclipſed over his head, and ſtones to be cloven under his feet; to teach us by inſenſible creatures, the feeling which we ſhould have of his ſufferings.

This is the ſchool where Jeſus teacheth that great Leſſon, which is the way to do well. And we cannot better learn it then by his examples, ſince he was pleaſed to make himſelf paſſible and mortall, to overcome our paſſions, and to be the Authour of our immortality.

The qualities of a good death may be reduced to three points: of which the firſt is to have a right conformity to the will of God, for the manner, the houre and circumſtances of our death.

The ſecond is to forſake as well the affections, as the preſence of all creatures of this baſe world.

The third is to unite our ſelves to God by the practiſe of great virtues, which will ſerve as ſteps to glory.

Now theſe three conditions are to be ſeen in the death of the Prince of Glory upon mount Calvary; which we will take as the pureſt Ideaes, whereby to regulate our paſſage out of this world.

1. COnſider in the firſt place, that every man living hath a naturall inclination to life, becauſe it hath ſome kind of divinity in it. We love it when it ſmileth upon us,

as if it were our Paradiſe; and if it be troubleſome, yet we ſtrive to retain it, though it be accompanied with very great miſeries. And if we muſt needs forſake this miſerable body, we then deſire to leave it by ſome gentle and eaſie death. This maketh us plainly ſee the generoſity of our Saviour, who being Maſter of life and death, and having it in his power to chuſe that manner of death which would be leaſt hideous, (being of it ſelf full enough of horrour) yet nevertheleſſe, to conform himſelf to the will of his heavenly Father, and to confound our delicacies: he would needs leave his life by the moſt dolorous and ignominious which was to be found amongſt all the deaths of the whole world. The Croſſe amongſt the Gentiles was a puniſhment for ſlaves, and the moſt deſperate perſons of the whole world. The Croſſe amongſt the Hebrews was accurſed: It was the ordinary curſe which the moſt uncapable and moſt malicious mouths did pronounce againſt their greateſt enemies, The death of a crucified man, was the moſt continuall, languiſhing, and tearing of a ſoul from the body, with moſt exceſſive violence and agony. And yet the eternall wiſedome choſe this kind of puniſhment, and drank all the ſorrows of a cup ſo bitter. He ſhould have died upon ſome Trophee, and breathed out his laſt amongſt flowers, and left his ſoul in a moment:

and

and if he muſt needs have felt death, to have had the leaſt ſenſe of it that might be. But he would trie the rigour of all greateſt ſufferings: he would fall to the very bottom of diſhonour: and (having ever ſpared from himſelf all the pleaſures of this life) to make his death compleat, he would ſpare none of thoſe infinit dolours. The devout *Simon* of Caſſia asketh our Saviour, going toward mount Calvary, ſaying, O Lord, whither go you with the extream weight of this day and barren piece of wood? Whither do you carry it, and why? Where do you mean to ſet it? Upon mount Calvary? That place is moſt wild and ſtony: How will you plant it? Who ſhall water it? Jeſus anſwers, I bear upon my ſhoulders a piece of wood, which muſt conquer him, who muſt make a farre greater conqueſt by the ſame piece of wood: I carry it to mount Calvary, to plant it by my death, and water it with my bloud. This wood which I bear, muſt bear me, to bear the ſalvation of all the world, and to draw all after me. And then (O faithfull ſoul) wilt not thou ſuffer ſome confuſion, at thine own delicacies? to be ſo fearfull of death by an ordinary diſeaſe, in a doun bed, amongſt ſuch neceſſary ſervices, ſuch favourable helps, conſolations and kindneſſes of friends ſo ſenſible of thy condition? We bemoan and complain our ſelves of heat, cold, diſtaſte, of diſquiet,

of grief: Let us allow ſome of this to Nature; yet muſt it be confeſt, that we lament our ſelves very much: becauſe we have never known how we ſhould lament a Jeſus Chriſt crucified. Let us die as it ſhall pleaſe the divine providence: If death come when we are old, it is a haven: If in youth, it is a direct benefit antedated: If by ſickneſſe, it is the nature of our bodies: If by externall violence, it is yet alwayes the decree of heaven. It is no matter how many deaths there are, we are ſure there can be but one for us.

2. Conſider farther, the ſecond condition of a good death, which conſiſts in the forſaking of all creatures, and you ſhall find it moſt punctually obſerved by our Saviour at the time of his death. *Ferrara*, a great Divine, who hath written a book of the hidden Word, toucheth twelve things abandoned by our Saviour.

1. *His apparrell leaving himſelf naked.*
2. *The marks of his dignity.*
3. *The Colledge of his Apoſtles.*
4. *The ſweetneſſe of all comfort.*
5. *His own proper will.*
6. *The authority of virtues.*
7. *The power of Angels.*
8. *The perfect joyes of his ſoul.*
9. *The proper clarity of his body.*
10. *The honours due to him.*
11. *His own skin.*
12. *All his bloud.*

Now

Now do but consider his abandoning the principall of those things how bitter it was. First the abandoning of neerest and most faithfull friends, is able to afflict any heart: Behold him forsaken by all his so well beloved disciples, of whom he had made choice (amongst all mortall men) to be the depositaries of his doctrine, of his life, of his bloud. If *Judas* be at the mystery of his passion, it is to betray him. If Saint *Peter* be there assisting, it is to deny him: If his sorrowfull mother stand at the foot af the crosse, it is to encrease the grief of her Sonne; and after he had been so ill handled by his cruell executioners, to crucifie him again by the hands of Love. The couragious Mother to triumph over her self by a magnanimous constancie, was present at the execution of her dear Son. She fixed her eyes upon all his wounds, to engrave them deep in her heart. She opened her soul wide to receive that sharp piercing sword with which she was threatned by that venerable old *Simeon* at her purification: And Jesus who saw her so afflicted for his sake. felt himself doubly crucicified, upon the wood of the crosse, and the heart of his dear Mother. We know it by experience that when we love one tenderly, his afflictions and disgraces will trouble us more then our own, because he living in us by an affectionate life, we live in him by a life of reason

and

and election. Jesus lived and reposed in the heart of his blessed Mother, as upon a Throne of love, and as within a Paradise of his most holy delights. This heart was before as a bed covered with flowers: But this same heart (on the day of his passion) became like a scaffold hanged with mourning, whereupon our Saviour entred, to be tormented and crucified upon the Crosse of love, which was the Crosse of his Mother. This admirable Merchant, who descended from heaven to accomplish the businesse of all ages; (who took upon him our miseries to give us felicities) was plunged within a sea of bloud; and in this so precious shipwrack, there remained one onely inestimable pearl (which was his divine Mother) and yet he abandons her, and gives her into the hands of his Disciple. After he had forsaken those neerest to him, see what he does with his body; Jesus did so abandon it (a little before his death) that not being content onely to deliver it as a prey to sorrow, but he suffered it to be exposed naked to the view of the world. And amongst his sharpest dolours, (after he had been refused the drink which they gave to malefactours to strengthen them in their torments) he took for himself vinegar and gall. O what a spectacle was it to see a body torn in pieces which rested it self upon its own wounds, which was dying every moment, but could not die, be-

cause

cauſe that life diſtilled by drops? What Martyr did ever endure in a body ſo ſenſible and delicate, having an imagination ſo lively, and in ſuch piercing dolours mixt with ſo few comforts? And what Martyr did ſuffer for all the ſinnes of the whole world as he did, proportioning his torments according to the fruits which were to proceed from his croſſe? Perhaps, O faithfull ſoul, thou lookeſt for a mans body in thy Jeſus, but thou findeſt nothing but the appearance of one, cruſted over with gore bloud: Thou ſeekeſt for limmes, and findeſt nothing but wounds: Thou lookeſt for a Jeſus which appeared glorious upon mount Tabor, as upon a Throne of Majeſty, with all the enſigns of his glory, & thou findeſt onely a skin all bloudy faſtned to a croſſe between two thieves. And if the conſideration of this cannot bring drops of bloud from thy heart, it muſt be more inſenſible then a diamond.

3. To conclude, obſerve the third quality of a good death which will declare it ſelf by the exerciſe of great and heroick virtues. Conſider that incomparable mildneſſe which hath aſtoniſhed all ages, hath encouraged all virtues, hath condemned all revenges, hath inſtructed all Schools and crowned all good actions: He was raiſed upon the croſſe, when his dolours were moſt ſharp and piercing; when his wounds did open

on

on all ſides, when his precious bloud ſhed upon the earth, and moiſtened it in great abundance; when he ſaw his poor clothes torn in pieces, and yet bloudy in the hands of thoſe who crucified him. He conſidered the extreme malice of that cruell people, how thoſe which could not wound him with iron, pierced him with the points of their accurſed tongues. He could quickly have made fire come down from heaven upon thoſe rebellious heads. And yet forgetting all his pains to remember his mercies, he opened his mouth, and the firſt word he ſpake was in favour of his enemies, to negotiate their reconciliation, before his ſoul departed. The learned Cardinall *Hugues* admiring this exceſſive charity of our Saviour toward his enemies, applies excellent well that which is ſpoken of the Sunne in Eccleſiaſticus. He brings news to all the world at his riſing, and at noon-day he burns the earth, and heats thoſe furnaces of Nature, which make it produce all her feats.

So Jeſus the Sun of the intelligible world, did manifeſt himſelf at his Nativity, as in the morning. But the Croſſe was his bed at noon, from whence came thoſe burning ſtreams of Love, which inflame the hearts of all bleſſed perſons, who are like furnaces of that eternall fire which burns in holy Sion.

On the other part admire that great magnanimity

ninity which held him ſo long upon the Croſſe, as upon a Throne of honour and power; when he beſtowed Paradiſe upon a man that was his companion in ſuffering. I cannot tell whether in this action we ſhould more admire the good fortune of the good thief, or the greatneſſe of Jeſus. The happineſſe of the good thief, who is drawn for a cutthroat to priſon; from priſon to the judgement hall; from thence to the Croſſe; and thence goes to Paradiſe, without needing any other gate but the heart of Jeſus.

On the other ſide, what can be more admirable then to ſee a man crucified, to do that act, which muſt be performed by the living God, when the world ſhall end? To ſave ſome, to make others reprobate, and to judge from the heighth of his Croſſe, as if he ſate upon the chiefeſt throne of all Monarchs.

But we muſt needs affirm that the virtue of patience in this, holds a chief place, and teaches very admirable leſſons. He endures the torments of body, and the pains of ſpirit, in all the faculties of his ſoul, in all the parts of his virgin fleſh; and by the cruelty and multiplicity of his wounds, they all become one onely wound, from the ſole of his foot, to the top of his head.

His delicate body ſuffers moſt innocently, and all, by moſt ingrate and hypocriticall perſons, who would colour their vengeance with

an

an apparence of holineſſe. He ſuffers without any comfort at all, and (which is more) without bemoning himſelf; he ſuffers whatſoever they would or could lay upon him, to the very laſt gaſpe of his life. Heaven wears mourning upon the Croſſe; all the Citizens of heaven weep over his torments; the earth quakes; ſtones rend themſelves; Sepulchres open; the dead ariſe: Onely Jeſus dies unmovable upon this throne of patience.

To conclude, who would not be aſtoniſhed at the tranquillity of his ſpirit, and amongſt thoſe great convulſions of the world which moved round about the croſſe, amongſt ſuch bloudy dolours, inſolent cries, and inſupportable blaſphemies, how he remained upon the Croſſe, as in a Sanctuary at the foot of an Altar; bleeding, weeping, and praying, to mingle his prayers with his bloud and tears. I do now underſtand why the Wiſeman ſaid, He planted Iſles within the Abyſſe; ſince that, in ſo great a Gulf of afflictions, he ſhewed ſuch a ſerenity of ſpirit; thereby making a Paradiſe for his Father (amongſt ſo great pains) by the ſweet perfume of his virtues. After he had prayed for his enemies, given a promiſe of Paradiſe to the good thief, and recommended his mother to his Diſciple, he ſhut up his eyes from all humain things, entertaining himſelf onely with prayers and ſighs to his heavenly Father. O that at

the

the time of our deaths we could imitate the death of Jeſus, and then we ſhould be ſure to find the ſtreams of life.

Aſpirations.

O Spectacles of horrour, but Abyſſe of goodneſſe and mercy. I feel my heart divided by horrour, pity, hate, love, execration and adoration. But my admiration and being raviſhed, carries me beyond my ſelf. Is this then that bloudy ſacrifice which hath been expected from all ages? This hidden myſtery, this profound knowledge of the Croſſe; this dolorous Jeſus, which makes the honourable amends between heaven and earth, to the eternall Father, for expiation of the ſins of humain kind.

Alas poor Lord, thou hadſt but one life, and I ſee a thouſand inſtruments of death, which have taken it away. Was there need of opening ſo many bloudy doors, to let out thine innocent ſoul? Could it not part from thy body without making (on all ſides) ſo many wounds? which after they have ſerved for the objects of mens cruelty, ſerve now for thoſe of thy mercy? O my Jeſus, I know not to whom I ſpeak, for I do no more know thee in the ſtate thou now art; or if I do, it is onely by thy miſeries, becauſe they are ſo exceſſive, that there was need of a God to ſuffer what thou haſt endured. I look upon thy

thy disfigured countenance, to find some part of thy resemblance, and yet can find none but that of thy love. Alas, O beautifull head, which dost carry all the glory of the highest heaven, divide with me this dolorous Crown of Thorns; they were my sins which sowed them, and it is thy pleasure that thine innocency should mow them, Give me, O Sacred mouth, give me that Gall which I see upon thy lips: suffer me to sprinkle all my pleasures with it, since after a long continuance, it did shut up and conclude all thy dolours. Give me O Sacred hands, and adored feet, the Nails which have pierced you: love binds you fast enough to the Crosse without them But do thou, O Lord, hold me fast to thy self, by the chains of thine immense charity.

O Lance, cruell Lance, why didst thou open that most precious side? Thou didst think perhaps to find there the Sons life, and yet thou foundest nothing but the Mothers heart. But without so much as thinking what thou didst, in playing the murderer, thou hast made a Sepulchre, wherein I will from henceforth bury my soul. When I behold these wounds of my dear Saviour, I do acknowledge the strokes of my own hand. I will therefore likewise engrave there my repentance: I will write my conversion with an eternall Character. And if I must live, I will never breathe any other life, but

but that onely, which ſhall be produced from the death of my Jeſus crucified.

The Goſpel for Eaſter day, S. *Mark* 16.

AND when the Sabbath was paſt, Mary Magdalene, and Mary of James, and Salome bought ſpices, that coming they might anoint Jeſus. And very early the firſt of the Sabbaths, they come to the Monument: the Sun being now riſen. And they ſay one to another, who ſhall roll us back the ſtone from the door of the Monument? And looking, they ſaw the ſtone rolled back. For it was very great. And entring into the Monument, they ſaw a young man ſitting on the right hand, covered with a white Robe: and they were aſtonied. Who ſaith to them, Be not diſmaied, you ſeek Jeſus of Nazareth that was crucified: he is riſen, he is not here, behold the place where they laid him. But go, tell his Diſciples, and Peter, that he goeth before you into Galilee: there you ſhall ſee him, as he told you.

Moralities.

1. THe Sepulchre of Jeſus becomes a fountain of life which carries, in power, all the glories of the higheſt heaven. Our Saviour riſeth from thence, as day out of the

the Eaſt, and appears as triumphant, in the ornaments of his beauties, as he had been humbled, by the exceſſe of his mercies. The rage of the Jews loſeth here its power, death his ſting, Sathan his kingdome, the Tomb his corruption, and hell his conqueſt. Mortality is deſtroyed, life is illuminated; all is drowned in one day of glory, which comes from the glorious light of our Redeemer. It is now (ſaith *Tertullian*) that he is reveſted with his Robe of Honour, and is acknowledged as the eternall Prieſt, for all eternity. It is now (ſaith Saint *Gregory Nazianzen*) that he reaſſembles humain kind (which was ſcattered ſo many years by the ſin of one man) and placeth it between the Arms of his Divinity. This is the Maſter-piece of his profound humility; and I dare boldly affirm, ſaith S. *Ambroſe*) that God had loſt the whole world, if this Sacred virtue, which he made ſo clearly ſhine in his beloved Son, had not put him into poſſeſſion of his Conqueſts. We ſhould all languiſh after this Triumphant ſtate of the Reſurrection, which will make an end of all our pains, and make our Crowns everlaſting.

2. Let us love our Jeſus as the *Maries* did, that, with them, we may be honoured with his viſits. Their love is indefatigable, couragious and inſatiable. They had all the day walkt round about the Judgement-Hall, Mount

Mount Calvary, the Croſſe and the Sepulchre. They were not wearied with all that: And night had no ſleep to ſhut up their eyes. They forſook the Image of death, which is ſleep, to find death it ſelf, and never looked after any bed, except the Sepulchre of their Maſter; They travell amongſt darkneſſe, pikes, lances, the affrights of Arms, and of the night, nothing makes them affraid. If there appear a difficulty to remove the ſtones, love gives them arms. They ſpare nothing for their Maſter and Saviour: They are above *Nichodemus* and *Joſeph*, they have more equiſite perfumes, for they are ready to melt and diſtill their hearts upon the Tomb of their Maſter. O faithfull lovers, ſeek no more for the living amongſt the dead: That cannot die for love, which is the root of life.

3. The Angel in form of a young man (covered with a white Robe) ſhews us that all is young and white in immortality. The Reſurrection hath no old age; it is an age, which can neither grow, nor diminiſh. Theſe holy *Maries*, enter alive in the Sepulchre, where they thought to find death, but they learn news of the cheſeſt of lives. Their faith is there confirmed, their piety ſatisfied, their promiſes aſſured, and their love receives conſolation.

Aſpirations.

Aspirations.

I Do not this day look toward the East, O my Jesus; I consider the Sepulchre, it is from thence this fair Sun is risen. O that thou appearest amiable, dear Spouse of my soul. Thy head which was covered with thorns, is now crowned with a Diadem of Stars, and Lights, and all the glory of the highest heaven rests upon it. Thine eyes which were eclipsed in bloud, have enlightned them with fires and delicious brightnesse, which melt my heart: Thy feet and hands, so far as I can see, are enameld with Rubies, which after they have been the objects of mens cruelty, are now become eternall marks of thy bounty. O Jesus, no more my wounded, but my glorified Jesus, where am I? What do I? I see, I flie, I swound, I die, I revive my self with thee. I do beseech thee, my most Sacred Jesus, by the most triumphant of thy glories, let me no more fall into the image of death, nor into those appetites of smoak and earth which have so many times buried the light of my soul. What have I to do with the illusions of this world? I am for heaven, for Glory, and for the Resurrection, which I will now make bud out of my thoughts, that I may hereafter possesse them with a full fruition.

The

The Gospel upon Munday in Easter week, S. *Luke* the 24.

AND behold, two of them went the same day into a Town which was the space of sixty furlongs from Jerusalem, named Emmaus. And they talked betwixt themselves of all those things that had chanced. And it came to passe, while they talked and reasoned with themselves, Jesus also himself approching went with them, but their eyes were held that they might not know him. And he said to them, what are these communications that you confer one with with another walking, and are sad? And one whose name was Cleophas, answering, said to him, Art thou onely a stranger in Jerusalem, and hast not known the things that have been done in it, these dayes? To whom he said, what things? And they said, concerning Jesus of Nazereth, who was a man, a Prophet, mighty in work and word before God and all the people. And how our chief Priests aud Princes delivered him into condemnation of death, and crucified him. Bnt we hoped that it was he that should redeem Israel: And now besides all this, to day is the third day since these things were done. But certain women also of ours, made us afraid; who before it was light, were at the Monument, and not finding his body, came, saying, that they saw a vision also of Angels, who say that he is alive. And certain men

of

of ours went to the Monument; and they found it so as the women said, but him they found not. And he said to them, O foolish, and slow of heart to believe in all things which the Prophets have spoken. Ought not Christ to have suffered these things, and so enter into his glory? And beginning from Moses and all the Prophets, he did interpret to them in all the Scriptures the things that were concerning him. And they drew nigh to the Town whither they went; and he made semblance to go further. And they forced him, saying, tarry with us, because it is toward night, and the day is now far spent, and he went in with them. And it came to passe, while he sate at the table with them, he took bread, and blessed, and brake, and did reach to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to the other, was not our heart burning in us, whiles he spake in the way, and opened unto us the Scriptures? And rising up the same hour they went back into Jerusalem; and they found the eleven gathered together, and those that were with them, saying, that our Lord is risen indeed, and hath appeared to Simon. And they told the things that were done in the way: and how they knew him in the breaking of bread.

Moralities.

1. IT is a ſtrange thing, that God is alwayes with us, and we are ſo little with him. We have our being, our moving, our life from him: He carries us in his Arms, he keeps us as a Nurſe does her dear child; and yet all this while we ſcarce know what he is, and uſe him ſo often as a ſtranger. He is in our being, and yet we keep him far from our heart, as a dead man who is quite forgotten. And *Enoch* walked with him, and for that he was taken from the converſation of men, and reſerved for Paradiſe. To ſpeak truth, our ſoul ſhould alwayes be languiſhing after her Jeſus, and count it a kind of Adultery to be ſeparated from him, ſo much as by thought. Let us learn a little to talk with him; we commonly have that in our tongue which we keep in our heart. Let us ſweeten the ſadneſſe of our pilgrimage, by the contemplation of his beauties. Let us look upon him as God and man; the God of gods; the Man of men; our great Saviour and Prophet, powerfull both in word and work; for if his word be thunder, his life is a lightning. He hath been here doing good to all the world, and ſuffering hurt from all the world; doing good without reward, and enduring evill without impatience. We all paſſe here as Torrents into valleys; the onely queſtion is of our paſſing well: whether we look on worldly

goods as on waters which paſſe under a bridge, and as upon the furniture of an Inne which is none of ours. If we be imbarked in the Veſſell of life, let us not amuſe our ſelves to gather Cockles upon the ſhore; but ſo, that we may alwayes have our eyes fixt upon Paradiſe.

2. Two things do hinder thoſe Pilgrims from knowing Jeſus as they ſhould. The one, is, their eyes are dazled; and the other is the little account they make of the Croſſe, which drives them into a miſtruſt of the Reſurrection. And this is it which croſſeth us all our life, and ſo oft diverts us from the point of our happineſſe. Our eyes are dazled with falſe lights of the world, they are darkned with ſo many miſts and vapours of our own appetites and paſſions, that we cannot ſee the goods of heaven in the brighteſt of their day. Worldly chains have a certain effective vigour and pleaſure, which is onely painted, but they have a moſt certain ſorrow, and a moſt uncertain contentment: They have a painfull labour, and a timorous reſt: A poſſeſſion full of miſery, and void of all beatitude. If we had our eyes well opened, to penetrate and ſee what it is, we ſhould then ſay of all the moſt raviſhing objects of the world, How ſenſleſſe was I when I courted you? O deceitfull world, thou didſt appear great to me, when I ſaw thee not as thou art:

But

But ſo ſoon as I did ſee thee rightly, I did then ceaſe to ſee thee : for thou waſt no more to me but juſt nothing. We run in full career after all that pleaſeth our ſenſe, and the Croſſe, which is ſo much preached to us, is much more upon our Altars, then in our hearts. We will not know, that the throne of Mount Calvary, is the path-way to heaven; and as this truth wanders from our hearts, Jeſus departs from our eyes. Let us at leaſt pray Jeſus to ſtay with us, for it is late in our hearts, and the night is far advanced, by our want of true light. We ſhall not know Jeſus by diſcourſe, but by feeding him in the perſons of his poor, ſince he gives the continuall nouriſhment of his body.

Aſpirations.

O Onely Pilgrim of the world, and firſt dweller in the heart of thy heavenly Father, what a pilgrimage haſt thou made, deſcending from heaven to earth, and yet without forſaking heaven ? Thou haſt markt thy ſteps by thy conqueſts: made viſible thy way by thine own light, thou haſt watered it with thy precious bloud, and paved it with thy wounds. O what a goodly thing it is to walk with thee, when thou openeſt thy ſacred mouth, as the opening of a temple, to diſcover the beauties and myſteries of it. O that it is moſt pleaſing to underſtand that mouth, which diſtils ſo

much honey through lips of Roſes. But wherefore (My good Lord) art thou pleaſed to hide thy ſelf from a ſoul which languiſhes after thee? Take away the vail from mine eyes, and ſuffer thy ſelf to be ſeen in the veſture of thy heavenly beauties. If I muſt bear the croſſe, and paſſe by the throne of mount Calvary, to come to Heaven, I moſt humbly ſubmit to thy divine pleaſure, that I may poſſeſſe all that thou art.

The Goſpel upon Tueſday in Eaſter week, S. *Luke* the 24.

AND whiles they ſpake theſe things, Jeſus ſtood in the midſt of them, and he ſaith to them, Peace be to you, It is I, fear not. But they being troubled and frighted, imagined they ſaw a Spirit. And he ſaith to them, Why are you troubled, and cogitations ariſe in your hearts? See my hands and feet, that it is I my ſelf, handle, and ſee: for a ſpirit hath not fleſh and bones, as you ſee me to have. And when he had ſaid this, he ſhewed them his hands and feet. But they yet not believing, and marvelling for joy, he ſaid, Have you here any thing to be eaten? But they offered him a piece of fiſh broiled, and a hony-comb. And when he had eaten before them, taking the remains, he gave to them. And he ſaid to them, Theſe are the words

words which I ſpake to you when I was yet with you, that all things muſt needs be fulfilled which are written in the Law of Moſes, and the Prophets, and the Pſalms, of me. Then he opened their underſtanding, that they might underſtand the Scriptures. And he ſaid to them, That ſo it is written, and ſo it behoved Chriſt to ſuffer, and to riſe again from the dead the third day, and penance to be preached in his Name, and remiſſion of ſins unto all Nations.

Moralities.

1. WE think ſometimes that Jeſus is far from us, when he is in the midſt of our heart: he watches over us, and ſtretches out his divine hands for our protection. Let us live alwayes as if we were actually in his preſence, before his eyes, and in his boſome. An ancient Tradition doth obſerve, that after our Lords Aſcenſion, the Apoſtles did never eat together, but they left the firſt napkin, for their good Maſter, conceiving that according to his promiſe, he was alwayes with them: Let us accuſtome our ſelves to this exerciſe of Gods preſence: It is a happy neceſſity to make us do well, to believe and apprehend that our Judge is alwayes preſent. If reſpect make him formidable, love will teach us that he is the Father of all ſweetneſſe. There can be no greater comfort in this world, then to be pre-

ſent in heart and body with that which we love beſt.

2. Jeſus is taken by his Apoſtles for a Spirit, becauſe after the Reſurrection he pierced the walls, and appeared ſuddenly as Spirits do. Saint *Paul* alſo ſaith, in the ſecond to the Corinthians, that now we do no more know Chriſt according to the fleſh, that is to ſay, by the paſſions of a mortall body, as Saint *Epiphanius* doth expound it. We muſt make little uſe of our bodies to converſe with our Jeſus, who hath taken upon him the rare qualities of a Spirit. We muſt raiſe our ſelves above our ſenſes when we go to the Father of light, and the Creatour of ſenſe. He teaches us the life of Spirits, and the commerce of Angels, and makes aſſayes of our immortality, by a body now immortall. Why are we ſo tyed to our ſenſe, and glued to the earth? Muſt we ſuffer our ſelves to enter into a kingdome of death, when we are told of the reſurrection of him, who is the Authour of all lives?

3. Admire the condeſcending and bounties of our Lord to his dear Diſciples. He that was entred into the kingdome of ſpirits, and immortall converſation, ſuffers his feet and hands to be touched, to prove in him the reality of a true body. He eats in preſence of his Apoſtles, thouh he was not in more eſtate to digeſt meat, then the Sun is to digeſt vapours. He did no more nouriſh himſelf with our cor-

corruptible meats, then the Stars do by the vapours of the earth. And yet he took them to confirm our belief, and to make us familiar with him. It is the act of great and generous ſpirits to abaſe themſelves, and condeſcend to their inferiours. So *David* being anointed King, and inſpired as a Propher, doth not ſhew his perſon terrible in the height of his great glory, but ſtill retained the mildeneſſe of a Shepherd. So Jeſus the true Son of *David* (by his condeſcending to us) hath conſecrated a certain degree, whereby we may aſcend to heaven. Are not we aſhamed that we have ſo little humility or reſpect to our inferiours, but are alwayes ſo full of our ſelves; ſince our Lord ſitting in his throne of Glory and Majeſty, doth yet abaſe himſelf to the actions of our mortall life? Let it be ſeen by our hands whether we be reſuſcitated, by doing good works, and giving liberall alms: Let it appear by our feet that they follow the paths of the moſt holy perſons. Let it be ſeen by our nouriſhment (which ſhould be moſt of honey) that is of that celeſtiall ſweetneſſe which is extracted from prayer. And if we ſeem to refuſe fiſh, let us at leaſt remain in the element of piety, as fiſh is in water.

Aſpirations.

THy love is moſt tender, and thy cares moſt generous (O mild Saviour.) Amongſt

all the Torrents of thy Paſſion, thou haſt not taſted the water of forgetfulneſſe. Thou returneſt to thy children as a Nightingale to her little neſt: Thou doſt comfort them with thy viſits, and makeſt them familiar with thy glorious life. Thou eateſt of a honey combe by juſt right, having firſt taſted the bitter gall of that unmercifull croſſe. It is thus, that our ſorrows ſhould be turned into ſweets. Thou muſt alwayes be moſt welcome to me in my troubles, for I know well that thou onely canſt pacifie and give them remedy. I will govern my ſelf toward thee as to the fire: too much near familiarity will burn us; and the want of it will let us freez: I will eat honey with thee in the bleſſed Sacrament; I know that many there do chew, but few receive thee worthily. Make me O Lord) I beſeech thee, capable of thoſe which here on earth ſhall be the true Antepaſts to our future glory.

The Goſpel upon Low Sunday. Saint *John* the 20.

THerefore when it was late that day the firſt of the Sabbaths, and the doors were ſhut, where the Diſciples were gathered together for fear of the Iews, Jeſus came and ſtood in the middeſt, and ſaith to them, Peace be to you.

And

And when he had ſaid this, he ſhewed them his hands and ſide. The Diſciples therefore were glad when they ſaw our Lord. He ſaid therefore to them again, Peace be to you. As my my Fathes hath ſent me, I alſo do ſend you. When he had ſaid this, he breathed upon them, and he ſaid to them, Receive ye the Holy Ghoſt; Whoſe ſinnes you ſhall forgive, they are forgiven them; and whoſe you ſhall retain, they are retained. But Thomas, one of the twelve, who is called Didymus, was not with them when Jeſus came: the other Diſciples therefore ſaid to him, We have ſeen our Lord. But he ſaid to them, Unleſſe I ſee in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his ſide, I will not believe.

And after eight dayes, again his Diſcipies were within, and Thomas with them. Jeſus cometh, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be to you. Then he ſaith to Thomas, Put in thy finger hither, and ſee my hands, and bring hither thy hand, and put it into my ſide, and be not incredulous, but faithfull. Thomas anſwered and ſaid to him, My Lord and my God: Jeſus ſaith to him, Becauſe thou haſt ſeen me, Thomas, thou haſt believed: Bleſſed are they that have not ſeen, and have believed.

Moralities

Moralities.

1. JEsus the Father of all bleſſed harmonies (after ſo many combats) makes a generall peace in all nature. He pacifieth *Limbo*, taking the holy Fathers out of darkneſſe, to enjoy an eternall light, and ſending the damned to the bottom of hell. He pacifieth the earth, making it from thenceforth to breathe the aire of his mercies. He pacifieth his Apoſtles, by deliveriug them from that profound ſadneſſe, which they conceived by the imaginary loſſe of their dear Maſter. He pacifieth Heaven, by ſweetning the ſharpneſſe of his heavenly Father, quenching by his wounds, the fire which was kindled of his juſt anger. Every thing ſmileth upon this great Peace-maker: Nature leaveth her mourning, and putteth on robes of chearfulneſſe, to congratulate with him his great and admirable conqueſts. It is in him that the heavenly Father (by a ſingular delight) hath poured out the fulneſſe of all Graces, to make us an eternall dwelling, and to reconcile all in him and by him; pacifying by his bloud from the Croſſe all that is upon earth, and in heaven. This is our *Joſuah* of whom the Scripture ſpeaketh, that he clears all differences, and appeaſeth all battels. No ſtroke of any hammer or other iron, was heard at the building of *Solomons* Temple; and behold the Church (which is the Temple

ple of the living God) doth edifie ſouls with a marvelous tranquility.

2. The Sun is not ſo well ſet forth by his beams, as our Saviour is magnificently adorned, with his wounds. Thoſe are the Characters which he hath engraved upon his fleſh, after a hundred ingenious faſhions. The Ladies count their pearls and diamonds, but our Saviour counts his wounds, in the higheſt attire of his Magnificences. It is from thence, that the beauty of his body, taketh a new ſtate of glory, and our faith in the reſurrection is confirmed: that the good, fill themſelves with hope, Miſcreants with terrour, and Martyrs find wherewith to enflame their courage. Theſe divine wounds open themſelves as ſo many mouths, to plead our cauſe before the Celeſtiall Father. Our Saviour Jeſus never ſpake better for us, then by the voice of his precious Bloud. Great enquiry hath been made for thoſe mountains of mirrh and frankincence, which *Solomon* promiſeth in the *Canticles*, but now we have found them in the wounds of Jeſus. It is from thence that there cometh forth a million of ſanctified exhalations of ſweetneſſe, of peace and propitiation, as from an eternall ſanctuary. A man may ſay they are like the Carbuncle which melteth the wax upon which it is imprinted, for they melt our hearts by a moſt profitable impreſſion. At this ſight the eternall Father calms his

his countenance, and the ſword of his juſtice returneth into the ſheath. Shall not we be worthy of all miſeries, if we do arm theſe wounds againſt us, which are ſo effectuall in our behalf? And if this bloud of our *Abel* (after it hath reconciled his eruell executioners) ſhould find juſt matter to condemn us for our ingratitudes? *John* the ſecond king of Portugall had made a ſecret vow, never to refuſe any thing which ſhould be asked of him in the virtue of our Saviours wounds; which made him give all his ſilver veſſell to a poore gentleman that had found out the word. And why ſhould not we give our ſelves to God, who both buyeth and requireth us by the wounds of Jeſus?

3. Jeſus inſpireth the ſacred breath of his mouth upon his Apoſtles, as upon the firſt fruits of Chriſtianity: to repair the firſt breath, and reſpiration of lives, which the Authour of our race did ſo miſerably loſe. If we can obtain a part of this, we ſhall be like the wheels of *Ezekiels* myſterious chariot, which are filled with the Spirit of life. That great Divine called *Mathias Vienna*, ſaid, that light was the ſubſtance of colours, and the Spirit of Jeſus is the ſame of all our virtues. If we live of his fleſh, there is great reaſon we ſhould be animated by his Spirit. Happy a 1000. times are they, who are poſſeſſed with the Spirit of Jeſus, which is to their ſpirit as

the

the apple of the eye. Saint *Thomas* was deprived of this amorous communication, by reaſon of his incredulity. He would ſee with his eyes, and feel with his hands, that which ſhould rather be comprehended by faith: which is, an eye bleſſedly blind: which knoweth all within its own blindneſſe, and is alſo a hand, which remaining on earth, goeth to find God in Heaven.

Aſpirations.

GReat Peace-maker of the world, who by the effuſion of thy precious bloud, haſt pacified the wars of fourty ages, which went before thy death. This word of peace hath coſt thee many battails, many ſweats and labours, to ciment this agreement of Heaven and earth, of ſence and reaſon, of God and man. Behold thou art at this preſent like the Dove of *Noahs* Ark, thou haſt eſcaped a great deluge of paſſions, and many torrents of dolours thrown headlong upon one another. Thou bringeſt us the green Olive branch, to be the mark of thy eternall alliances. What? Shall my ſoul be ſo audatious and diſordered as to talk to thee of war, when thou ſpeakeſt to her of peace? To offer thee a weapon when thou offereſt her the Articles of her reconciliation, ſigned with thy precious bloud? Oh, what earth could open wide enough her boſome to ſwallow me, if I ſhould

live

live like a little *Abiron*, with a hand armed againſt Heaven, which pours out for me nothing but flowers and roſes? Raign (O my ſweet Saviour) within all the conquered powers of my ſoul, and within my heart as a conqueſt which thou haſt gotten by ſo many titles. I will ſwear upon thy wounds, which after they have been the monuments of thy fidelity, ſhall be the adored Altars of my vows and ſacrifices. I will promiſe thereupon, an inviolable fidelity to thy ſervice. I will live no more but for thee, ſince thou haſt kild my death in thy life, and maſt my life flouriſh within thy triumphant Reſurrection.

FINIS.